



# THE VOICE of ELIJAH

Restoring the hearts of the fathers to the children

## “Young” “Wine,” “New” “Wineskins”

But as it is, while modestly giving a reason why “the children of the bridegroom are unable to fast during the time the bridegroom is with them,” but promising that “they should afterwards fast, when the bridegroom was taken away from them,” He neither defended the disciples, (but rather excused them, as if they had not been blamed without some reason), nor rejected the discipline of John, but rather allowed it, referring it to the time of John, although destining it for His own time. Otherwise His purpose would have been to reject it, and to defend its opponents, if He had not Himself already belonged to it as then in force. I hold also that it is my Christ who is meant by the bridegroom, of whom the psalm says: “He is as a bridegroom coming out of his chamber; His going forth is from the end of the heaven, and His return is back to the end of it again.”

By the mouth of Isaiah He also says exultingly of the Father: “Let my soul rejoice in the Lord; for He hath clothed me with the garment of salvation and with the tunic of joy, as a bridegroom. He hath put a mitre round about my head, as a bride.” To Himself likewise He appropriates the church, concerning which the same Spirit says to Him: “Thou shalt clothe Thee with them all, as with a bridal ornament.” This spouse Christ invites home to Himself also by Solomon from the call of the Gentiles, because you read: “Come with me from Lebanon, my spouse.” He elegantly makes mention of Lebanon (the mountain, of course) because it stands for the name of frankincense with the Greeks; for it was from idolatry that He betrothed Himself the church.

Deny now, Marcion, your utter madness, (if you can)! Behold, you impugn even the law of your god. He unites not in the nuptial bond, nor, when contracted, does he allow it; no one does he baptize but a *cælebs* or a eunuch; until death or divorce does he reserve baptism. Wherefore, then, do you make his Christ a bridegroom? This is the designation of Him who

Continued on back cover



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## *A Note From the Editor*

### *The Time Has Come!*

Anyone interested in understanding the Scriptures will be overjoyed to hear that beginning with the September 2010 issue of *The Voice of Elijah® Update*, Larry Harper is providing his translation and explanation of Isaiah 40–66. He writes:

*The time has come for True Believers to “see” what Paul “saw” in the Book of Isaiah.*

*(The Update, September 2010, p. 9)*

*He {Isaiah} contends that those who are True Believers at the End of the Age will have more than enough evidence to “be strong” in the belief that the Living Word of God they believe is true.*

*(The Update, September 2010, p. 19)*

### *Where Can This “Evidence” Be Found?*

This is what the ministry of *The Voice of Elijah®* is all about—providing access to the Truth of The Apostolic Teaching through this newsletter and *The Updates*, and the books, booklets, and recordings from The Elijah Project.

### *It Is Your Choice*

If you are one of those who hasn’t done all that you can do to learn and understand the Truth, can you just imagine your horror on Judgment Day? How will you justify your laid-back attitude regarding the Truth? How will you account for your response that, when given the opportunity to learn the Truth, you didn’t pursue it? If you are not a lover of the Truth, not actively doing all that you can do to learn and understand the meaning and significance of the Scriptures, you will have no acceptable response.

There will be no safety in numbers on Judgment Day. Each of us will give an account for what we have *chosen* to believe. Have we not read time and time again in the pages of this publication that “we are what we choose to believe”? Larry wrote this:

*I told you that, in Romans 9, Paul is explaining the fact that the love and the hatred of the Living Word of God have always been measured out to individuals on the basis of the contents He finds in the parabolic “earthenware vessel” that each one of us is. That is, the eternal destiny of every individual will be determined individually on the basis of what each individual chooses to*

*Continued on page 29*

*Continued from inside front cover*

*believe.*

*(The Update, September 2010, p. 7)*

*As I have also told you time after time, and as I will tell you time after time again: Salvation is by faith. That is not faith in the sense of **that** you believe; it is faith in the sense of **what** you believe. That is, if you choose to believe the Truth of the Living Word of God that God is, you will be saved; but if you choose to believe any other "word," you are on the fast train to a Hell of your own choosing.*

*(The Update, September 2010, p. 11)*

## ***Have You Considered This?***

Today you have the opportunity to grow in your understanding of the Truth. So what will you choose to do? If you are not a Monthly Contributor, you have *no idea* what you are missing. But if you are not receiving The Next Step materials, you are even further in the dark. So I ask you, If you have no desire to learn more than what *The Voice of Elijah*® newsletter contains, are you certain you have been born again? I'm no expert, but my guess would be, "No way!"

I am not saying The Next Step is for everyone. What I am saying is, If you have experienced the new birth and are receiving materials from *The Voice of Elijah*®, what possible reason could you have for not wanting to understand *everything* that is available at this point? Every month, more material is added to the volume of newsletters, *The Updates*, books, booklets, and recordings that are already available to contributors to *The Voice of Elijah*®.

Subscribers have an opportunity to support this ministry and make it their own by becoming a Monthly Contributor to *The Voice of Elijah*® (see Order Form). A monthly minimum of \$75 will ensure that you receive the quarterly issues of *The Voice of Elijah*®, *The Voice of Elijah*® Update (8 issues per year), and all publications released during the time you are a Monthly Contributor. Subscribers only have the opportunity to obtain back issues of *The Voice of Elijah*® (first issue: October 1990).

Monthly Contributors may obtain all back issues of *The Voice of Elijah*® Update (first issue: June 1992).

Monthly Contributors are also eligible to apply for acceptance into The Next Step discipleship program. The requirements for admission into The Next Step are published on the Order Form that accompanies *The Voice of Elijah*® Update mailings. The Next Step participants receive everything that Monthly Contributors receive, plus teaching CDs and DVDs (initial recording: June 1993).

With the July 2010 issue of *The Voice of Elijah*®, we marked two decades worth of newsletters, and counting! With every publication since the premier issue of *The Voice of Elijah*® in October 1990, the wealth of information available to True Believers who are serious about preparing for the appearance of the Antichrist has been growing. If the Truth is what you are looking for, you have found it—volumes of it. The question remains, Do you want it?

Before you take any steps to grow in your knowledge of the Truth, however, I ask you to please examine your new-birth experience and make sure you have a foundation to build upon. If you have not been born again, no amount of reading will benefit you in the least. So I urge you to seek out the Gospel message in *The Voice of Elijah*® Update, September 1995, and/or *The Inheritance of the Believer*, Volume 1.

With every passing day we are one day closer to the reign of the Antichrist. The mission of *The Voice of Elijah*® is to provide insight into the Truth of the Scriptures so that True Believers are prepared for the days ahead. This ministry exists to equip True Believers with the knowledge necessary to overcome Satan's deception. Your contributions to *The Voice of Elijah*® fund our outreach efforts to warn others of the appearance of the Antichrist and to inform them that the Truth is available. So why wait? Become a Monthly Contributor today!

*Great are the works of the LORD;  
{They are} studied by all who delight in them.  
(Psalm 111:2)*

In Him,

*Marcia Woody*

# Have You Ever Had a Dream About Being Naked in Public?

**T**wo years ago this past July, in the article I submitted for publication in the July 2008 issue of *The Voice of Elijah*® newsletter, I gave you an interim draft of my translation of the New Testament Book of Galatians. (See “Transliteration Is Not Translation,” *The Voice of Elijah*®, July 2008.) Since that time, I have provided an interim draft of my translation of Romans, Ephesians, Colossians, and Philippians. [See “Be Stupid: Judge Others, Go to Hell,” *The Voice of Elijah*®, July 2009; “Freedom Is Not Freedom if You Are Not Free,” *The Voice of Elijah*®, October 2009; “No Interpretation Is Necessary if You Can Understand the Language,” *The Voice of Elijah*®, January 2010; “Jesus Christ ‘Is’ (Not ‘Was’) ‘The Image’ of God,” *The Voice of Elijah*®, April 2010; and “Just a Whiff of ‘The Aroma’ of ‘The Fragrance’ in ‘The Anointing,’” *The Voice of Elijah*®, July 2010.] In those six articles, I also gave you a list of *significant* keywords and a few brief comments on the text.

In this issue, I am going to give you an interim draft of my translation of the first six chapters of the Book of Hebrews. I will once again include a list of *significant* keywords for each chapter along with my comments on the text. I am hoping to (eventually) make a much longer written commentary on Romans, Ephesians, Colossians, Philippians, and Hebrews available to *The Voice of Elijah*® for distribution to the participants in the Monthly Contributor program. I also plan to provide The Next Step participants a more in-depth explanation of the entire text of the New Testament on CD and DVD.

I am currently focusing my attention on completing a translation of the New Testament so that I can make a digital copy of that translation available to The Next Step participants for use in *theWord*® software

program. I had hoped to have that completed by the end of this year so they could then do word studies for themselves. But as I get deeper into the process, I realize how much work I must do before I can finalize my translation of any one book of the New Testament. I not only have to settle various issues regarding the best “way” to treat the key terms the Apostles used to refer to specific concepts in *The Apostolic Teaching*, I also have to standardize my translation of all the Greek words and phrases used in the New Testament. That is becoming an increasingly more difficult task.

Over the past six months, as I have worked to refine my translation, I have identified a major flaw in the methods that translators use when translating the Scriptures. For some reason that I have not yet been able to fathom, translators erroneously assume they can pull out the *meaning* of the text based solely on grammatical principles and a general *meaning* of the terms used. That is not true. The Apostles not only used specific terms with specific *meaning*, they also attached specific *significance* to the terms they used. Unfortunately, translators continue to ignore the fact that any valid translation must begin with a consistent translation of the words and phrases in the original text. To do otherwise is to hide the fact that the author of the original text is *talking about* precisely the same concept when he uses the same word or set of words.

I now realize every translator of the biblical text has done precisely what I did when I began to translate the Scriptures. That is, when a translator encounters difficulty understanding the *meaning* of a particular text, he resorts to a lexicon and arbitrarily picks one of several *acceptable meanings* for the word, or words, in question. The result is, translators routinely use several different English words to translate the same Greek or



Hebrew word, while at the same time using the same English word to translate several different Greek and Hebrew terms. The result of that practice is a generic translation of the Bible that has muddled *meaning* and no specific tie to the *significance* of the words found in the original text.

When I realized the lack of logic in the normal approach to translating the biblical text, I began trying to use a single set of English words consisting of a noun, verb, adjective, and adverb that come from the same root to translate a single set of Greek words that come from the same root. To my knowledge, that has never been done before; and it is an incredibly time-consuming process. I find myself spending a lot of time trying to find a single set of English words that fits all of the contexts in which a single set of Greek words occur. Quite often, after I have settled on a set of English words and spent hours changing my translation of all the instances where those Greek words occur, I find another set of words that is better at conveying the nuances of the original text. Needless to say, when that happens, it does not make my day.

I have been using bolding, italics, quotes, and capitalization for quite some time to indicate which words and phrases have special *significance*. But I have also begun to use other techniques to bring out *meaning* that would otherwise remain hidden in the text. For example, I now routinely translate the phrase "His Name" as "*The Name He has*" in order to bring out the *parabolic image* of "*The Name*" of God. I am continually expanding and revising the techniques that I use to highlight things in the biblical text. The difficulty I face in that regard resides in the fact that when I introduce a new technique or revise an old one, I have to go back over what I have already translated in order to make it conform to the new standard.

I am currently using quotes to indicate which words and phrases I have standardized; and I use an asterisk to indicate when a word occurs only once in the biblical text. I am capitalizing the nouns I have standardized and leaving all other words (verbs, adjectives, and adverbs) that I have standardized in lowercase. I am still trying to come up with better ways to convey pertinent information. When I decide to make a change, it entails a huge amount of additional work; but I believe the result will be a much more useable translation. So I ask you to be patient until I have completed my work and finalized my translation. I also ask

that you remember this: The translation you find in the issues of *The Voice of Elijah*® newsletter and *The Voice of Elijah*® Update is a work in progress. I will not be changing that interim translation, but I will continue to revise the translation that will eventually be released in final form.

Unfortunately, there are going to be mistakes in the interim translation I provide. That is inevitable. There will also be mistakes in my interim explanation of the keywords. I am continually coming across instances where I have been taken in by "conventional wisdom." I quit looking to other translations for guidance several years ago when I realized how easily I could be misled by the mistaken assumptions of translators as to the *meaning* of the text. I have now stopped looking to lexicons for the *meaning* of individual terms because I realize they do not provide much insight at all into the mind-set that stands behind the terms they define.

I have now begun to look at all the biblical contexts in which a set of the original terms occurs. Then I try to come up with a set of English terms that will cover all the nuances of the original set of terms in the biblical text. That approach makes it almost inevitable that I will make even more mistakes that I will have to correct in the future; but the insight that comes from a more precise understanding of the *meaning* of individual terms can sometimes be absolutely mind-boggling. Some of you already know what I *mean* by that.

In past issues, I have provided a combined list of the keyword definitions that I had already given you with earlier translations. That is not the case in this issue. The list of keywords has gotten so long that combining them into a single list in these pages would leave no space for anything else. So I suggest that you refer to the keyword definitions in the July 2010 issue until *The Voice of Elijah*® releases a supplemental publication containing a list of all the keyword definitions I have given you.

## *The Book of Hebrews*

Of all the books in the New Testament, the Book of Hebrews is considered to be one of the more difficult to understand; and it is. But the Book of Hebrews isn't all that difficult to understand if one has insight into just a few things that Moses and the other Prophets of Israel wrote about *the promise* and Jesus Christ as *the*

*Heir of the promise.* Lacking that, the Book of Hebrews is not just difficult to understand, it is absolutely impossible to understand. So I am going to explain what the author of the Book of Hebrews is *talking about*. Maybe then you will appreciate just how far the Church has gone astray from the Truth since the loss of *The Apostolic Teaching*.

## Hebrews 1—Commentary

In the first chapter of the Book of Hebrews, the writer is setting the stage for what he plans to say about *The Apostolic Teaching* in subsequent chapters. To understand his mind-set, one first needs to know that God *created* Jesus Christ in “The Image” and likeness of the *Living Word of God* when He resurrected Him from the dead. That is, God “took” the *physical* body of Jesus Christ and “made” an entirely new Creature Who is none other than the same *Living Word of God* that God is. Don’t even try to wrap your mind around that statement; it is based on *parabolic imagery* that describes a reality you cannot even begin to understand.

Theological morons will dispute the Truth I just stated, but what do they know? They can’t even get through the first two chapters of the Book of Genesis before they start contradicting themselves. They adamantly insist their forefather Adam was created in “The Image” and likeness of God, yet “*The Man*” described in Genesis 1 is obviously not their forefather Adam. The biblical text plainly states “The Adam” from which mankind descended was created *before* God created the animals, not *after*. But I digress. My point is, in the first chapter of the Book of Hebrews, the author is basing his argument on the fact that, when God resurrected Jesus Christ in “The Image” and likeness of the *Living Word of God*, He finally fulfilled *the promise* found in the following passage of Scripture:

*Then God said, “Let Us make a man in Our image, according to Our likeness, so that they may have dominion over the fish of the sea and over the birds of the Sea of Waters and over the domesticated animals and over all the Earth and over all the crawling things that crawl on the Earth.” And God will create “The Man” in His image. In the image of God He will create Him; male and female He will create them. Then God will bless them; and God will say to them, “Be fruitful and multiply, and fill the Earth, and subdue her; and have dominion over the fish of the sea and over the birds of the Sea of Waters,*

*and over every living thing that crawls on the Earth.” Then God will say: “Look! I have given you {all} every green plant seeding seed which is on the surface of all the Earth, and all the trees in which is fruit of a tree seeding seeds. It will be for you {all} to consume, and for all wildlife of the Earth and for all the birds of the Sea of Waters and for everything crawling on the Earth in which is a living soul. All green plants will be to consume.” And it will be so. Then God will see all that He has made and look! It will be very good! And there will be an evening and there will be a morning—the sixth day. (Genesis 1:26–31) —my interim translation*

If you are not familiar with what I have written in regard to the *meaning and significance* of that passage, please refer to the booklet titled *In the Image and Likeness of God*. Without an understanding of the things I explain there, it is impossible to understand what the author of the Book of Hebrews has in mind. His mind-set is one in which God used “The Messengers” to *deliver* the *Living Word of God* under the terms of the Mosaic Covenant. That is, “The Messengers” “carried *The Name*” of God and *delivered* it to whomever God designated.

The point that the author of the Book of Hebrews is making in this chapter has to do with the fact that under the terms of the New Covenant, God is no longer using “The Messengers” to “carry *The Name*” of God and *deliver* it to “The People” of God. That is because Jesus Christ became “*The Name*” of God when He arose from the dead, just as Paul explains in this passage:

*Have this “Mind-set” in you, which is also in “The Anointing” of Jesus, Who, beginning in “The Form” of God, did not “consider” being equal with God something rightfully His; rather, He “emptied” Himself, taking a “Slave’s” “Form,” being engendered in men’s “Likeness”; and being found in “Outward Appearance” as a man, He “humbled” Himself by being “willing to listen” until death—even death on a cross. For this reason the {Living} God highly exalted Him and freely gave Him “The Name” which is above every “Name,” so that “in” “The Name” that Jesus has EVERY KNEE WOULD BEND—of “Heavenly Beings,” “Earthly Beings,” and those under “The Earth”—and every tongue would “openly confess” that His Majesty is Jesus “Anointed” to “The Glory” of God “The Father.”*

*(Philippians 2:5–11) —my interim translation*

The significance of Jesus Christ *receiving* “The Honor” of “carrying *The Name*” of God resides in the fact that “*The Name*” of a person supposedly contained “The Essence” of who the person was. In this case, “*The Name*” of God that Jesus Christ *received* when He arose from the dead is nothing less than the totality of the *Living Word* of God that God is:

*And I saw “The Heaven” had been opened, and look! A white horse! And the One sitting on him is called “Believable” and “Real.” And He judges by a “Declaration of Not Guilty” and wages war. But the eyes He has are like “Fire” of a “Flame,” and on His head are many diadems. He has a “Name” written that nobody knows except Himself, and He is clothed with a robe that has been dipped in blood. And “The Name” He has is called “The Word” of the {Living} God.*

*(Revelation 19:11–13) —my interim translation*

The final thing you need to know before you can understand what the writer says in the first chapter of the Book of Hebrews is this: “*The Promise*” and “*The Name*” of God are just two different “Ways” of looking at the same thing. That is, both “*The Promise*” and “*The Name*” are the *Living Word* of God. However, “*The Promise*” resides in time and space; “*The Name*” resides outside of time and space—in a timeless eternity. So what do you think Jesus did with “*The Name*” after He *received* “The Honor” of “carrying *The Name*” of God? He *delivered* “*The Name*” in the form of “*The Promise*” that the Believers assembled in the Upper Room *received* on the Day of Pentecost—just as Jesus *promised* His disciples He would:

*Then He said to them, “These are ‘The Words’ I have, which I spoke to you while I was still with you: ‘It is necessary for all the things written about Me in “The Law” of Moses and the Prophets and the Psalms to be “filled.””’ Then He opened their minds to understand the Scriptures. And He said to them, “Thus it is written that the ‘Anointed {One}’ is to ‘suffer’ and rise from the dead the third day, and ‘Repentance’ to forgiveness of sins is to be ‘preached’ to all ‘The Gentiles’ in ‘The Name’ He has—beginning in Jerusalem. You are ‘Witnesses’ of these things. So look! I am going to send ‘The Promise’ of My Father upon you; but you must stay in the city until you are clothed with ‘Power’ from above.”*

*(Luke 24:44–49) —my interim translation*

Luke also confirms that Jesus *delivered the promise* to Believers in the form of a “Holy Spirit”:

*I have {already} made the first account concerning everything, Theophilus, that Jesus began to do and “teach” until the day—having given a command by “The Holy Spirit” to “The Apostles” whom He had chosen—He was taken up. To them He also proved Himself alive, after He “suffered,” by many clear proofs, appearing to them over {a span of} forty days, and speaking things concerning “The Kingdom” of the {Living} God. And gathering {them}, He “instructed” them not to go out from Jerusalem, but to wait for “The Promise” of “The Father”: “Which you heard of Me, because John did indeed baptize with water, but you will be baptized—by a ‘Spirit’—with what is ‘holy’ not many days after these.”*  
*(Acts 1:1–5) —my interim translation*

*So when the Day of Pentecost had come, all were together in one place. And suddenly, there was a sound from “The Heaven”—just like a violent breath was being “borne”—and it “filled” the whole house where they were sitting. And tongues dividing like a fire appeared to them, and it settled on each one of them. And all were filled with “The Holy Spirit” and began to speak with other tongues as “The Spirit” was giving to them to declare.*  
*(Acts 2:1–4) —my interim translation*

*“The {Living} God raised this One—Jesus—of Whom we are all ‘Witnesses.’ Therefore, having been exalted to the right hand of the {Living} God, and having ‘received’ from ‘The Father’ ‘The Promise’ of ‘The Spirit’—the ‘holy’ One—He ‘poured out’ this—what you see and hear.”*  
*(Acts 2:32–33) —my interim translation*

The point of Luke’s account is, the Believers who were waiting in the Upper Room on the Day of Pentecost *received* a complete understanding of “*The Promise*.” It came to them in the form of a “Spirit” that “filled” them completely. That doesn’t make a whole lot of sense unless you are thinking in precisely the same terms that the Greeks of that day were thinking when they talked about a “spirit” (*pneuma*). The Truth is, they believed “spirit” (*pneuma*) was the way that all sensory input was conveyed from one person to another. In this case, Luke is telling us “The Holy Spirit” was conveyed from “The One” Person Jesus Christ to “The



Many” Believers. But the result was still the same: Everyone who was waiting for “*The Promise*” on that day *received* a supernatural understanding of the Truth of the *Living Word* of God that lies concealed in the Hebrew Scriptures. And the *Living Word* of God that they *received* was none other than the “Spirit” of Jesus Christ—the One Whose *physical* body had been resurrected as a *spiritual* Body that bears “The Image” and likeness of the *Living Word* of God.

It is absolutely essential that you understand the mission of the Church could not begin until the Day of Pentecost, when 120 True Believers *received* “*The Promise*” as the “Spirit” of the *Living Word* of God that Jesus Christ had become. But it is just as essential that you understand what the mission of the Church was. It was to *hand down* to the next generation of Believers the knowledge of “*The Promise*” that they had *received* as a *Living Word*. That is, a True Believer in whom the *Living Word* resided was supposed to communicate the *Living Word* of God Who dwelled within him to those who were willing to *receive* the *Living Word* and *hand it down* to others. That is what Jesus had in mind when He said this:

*But the eleven disciples went into Galilee, to the mountain where Jesus had directed them. And seeing Him, they bowed to worship {Him}—but some doubted. And Jesus approached and spoke to them, saying: ‘All authority in ‘Heaven’ and on ‘Earth’ has been given to Me. Therefore, go! Make ‘Disciples’ of all ‘The Gentiles’: (1) ‘baptizing’ them into ‘The Name’ of ‘The Father’ and of ‘The Son’ and of ‘The Holy Spirit,’ (2) ‘teaching’ them to ‘keep’ all that I have commanded you. And Look! I am with you all the days until ‘The End of the Age.’”*  
(Matthew 28:16–20) —my interim translation

Here are some of the new keywords you will find in the first chapter of the Book of Hebrews:

When the writer says “*Anointed*,” he is referring to parabolic imagery in which the *Living Word* of God found in The Teaching is the “Oil” with which Jesus Christ was parabolically “Anointed” at His Baptism by John the Baptist and actually “Anointed” as King and High Priest of “The People” of Israel at His Coronation, when He **inherited what was promised**—creation in “The Image” and likeness of that *Living Word*. (See “The Image” and “Oil.”)

When the writer says, “*The Civilization*,” he is referring to created living beings as distinct from the inert elements of Creation. He says “The Civilization” instead of “The World” so as to include both “The Visible” and “The Invisible” parts of Creation. (See “The World.”)

When the writer says “*The Essence*,” he is referring to all the attributes of God “The Father” that make up the Person that He is.

When the writer says “*Heir*,” he is referring to parabolic imagery that describes how Jesus Christ became Corporate Israel, **the Heir of the promise**—“The One” Who **inherited what was promised** when God raised Him from the dead.

When the writer says “*inherit*,” he is referring to either **the inheritance of the promise** or **the inheritance of what was promised** or both.

When the writer says “*The Messengers*,” he is referring to the created beings whose “name” in both Hebrew and Greek (Hebrew: **malak**; Greek: **aggelos**) describes their basic function—which is to **deliver** the messages the *Living Word* of God wants **delivered**.

When the writer says “*Oil*,” he is referring to parabolic imagery in which the *Living Word* of God found in The Teaching is the “Oil” with which Jesus Christ was parabolically “Anointed” at His Baptism by John the Baptist and actually “Anointed” as King and High Priest of “The People” of Israel at His Coronation, when He **inherited what was promised**—creation in “The Image” and likeness of that *Living Word*. (See “Anointed” and “The Image.”)

When the writer says “*share*,” he is referring to the fact that someone “shares” something in common with someone else. In the case of True Believers, what they “share” is a “Holy Spirit” which they have attained through “Repentance” and “Belief” in “The Truth” of the *Living Word* of God. (See also “Commonality,” “Partaker,” and “The Spirit.”)

## Hebrews 1—Text

<sup>1</sup>The {Living} God, Who spoke long ago in many parts and in many ways to the fathers “in”



"The Prophets," <sup>2</sup>has spoken to us in these "Last Days" "in" a "Son," Whom He made "*Heir*" of everything, through Whom He also made "The Ages," <sup>3</sup>Who is a "Reflection\*" of "The Glory" and a "Representation\*" of "The Essence" He has, Who "bears" everything in "The Statement" of "The Power" He has, Who—after making a "cleansing" of "The Sins"—sat down at the right hand of "The Majesty" on high, <sup>4</sup>having become so much "better" than "The Messengers"—just as He has "*inherited*" a much "different" "Name" than they. <sup>5</sup>For to which of "The Messengers" did He "once" say:

"YOU ARE 'THE SON' I HAVE!  
I 'ENGENDERED' YOU 'TODAY'?"

Or again:

"I WILL BE A 'FATHER' TO HIM,  
AND HE WILL BE A 'SON' TO ME"?

<sup>6</sup>But when He again brings "The Firstborn" into "The Civilization," He says, "AND LET ALL 'THE MESSENGERS' OF GOD WORSHIP HIM!" <sup>7</sup>And concerning "The Messengers" He says:

"THE ONE WHO MAKES 'THE MESSENGERS' HE HAS  
'SPIRITS,'  
AND 'THE MINISTERS' HE HAS A 'FLAME' OF 'FIRE.'"

<sup>8</sup>But concerning "The Son":

"O GOD, THE THRONE YOU HAVE IS IN 'THE AGE'  
OF 'THE AGES,'  
AND THE SCEPTER OF 'UPRIGHTNESS\*' IS  
THE SCEPTER OF 'THE KINGDOM' YOU HAVE.  
<sup>9</sup>YOU LOVED A 'DECLARATION OF NOT GUILTY'  
AND HATED 'LAWLESSNESS';  
FOR THIS REASON THE {*Living*} GOD—"THE GOD"  
YOU HAVE—HAS 'ANOINTED' YOU  
WITH AN 'OIL' OF EXULTATION MORE THAN  
THOSE WHO 'SHARE' YOU."

<sup>10</sup>And:

"IN THE BEGINNING, YOU, YOUR MAJESTY,  
'FOUNDED' 'THE EARTH,'

AND 'THE WORKS' OF YOUR HANDS  
ARE 'THE HEAVENS';  
<sup>11</sup>THEY WILL GO TO RUIN, BUT YOU REMAIN,  
THEY WILL ALL BE MADE TO 'GROW OLD'  
LIKE AN 'OVERGARMENT,'  
<sup>12</sup>AND LIKE A 'MANTLE,' YOU WILL ROLL THEM UP;  
AND LIKE AN 'OVERGARMENT,'  
THEY WILL BE CHANGED,  
BUT YOU ARE THE SAME,  
AND THE YEARS YOU HAVE WILL NOT  
COME TO AN END."

<sup>13</sup>But to which of "The Messengers" did He  
"once" say:

"SIT AT MY RIGHT HAND  
UNTIL I MAKE YOUR ENEMIES  
A FOOTSTOOL FOR YOUR FEET"?

<sup>14</sup>Are they not all ministering "Spirits," sent  
out to "serve" for the sake of those who are  
going to "*inherit*" "Salvation"?

## Hebrews 2—Commentary

In the second chapter, the author begins to admonish his readers to "hold to" the *Living Word* of God they have heard taught in the Church. His mind-set is completely foreign to the "theological smorgasbord" mind-set you find in the Church today, so let me explain it for you.

If what I have already told you about the mission of the Church is true, the role of the Teacher was absolutely essential in carrying out that mission. That is, if the mission of the Church was to *hand down* "*The Promise*" from one generation to the next, someone had to *receive* *The Apostolic Teaching* by carefully listening to what the Apostles taught and then *hand down* the things they had been taught without changing them in any way. That does not leave any room at all for the "private interpretation" of the Scriptures that one finds running rampant in the Church today. As a matter of fact, it eliminates it completely.

Logic alone should tell you it is impossible for someone to legitimately *hand down* "The Truth" of "The Gospel" if he has not first *received* "The Truth" of "The Gospel" through repentance and belief in "The Gospel" message he heard from an Evangelist. The

Truth is, “private interpretation” of the Scriptures began only after the leaders of the Early Church lost *The Apostolic Teaching* they were supposed to be **handing down**. Consequently, theologians have been striving mightily to regain what the leaders of the Early Church lost, never realizing the Apostles were granted supernatural insight into the message of the Hebrew Scriptures, which remained sealed.

But there is still more to the author’s mind-set that you need to understand, and that information pertains to the role of the Holy Spirit in the Believer’s life. To put it as simply as possible, the Holy Spirit does not *teach* the True Believer anything new, He simply *reminds* the True Believer concerning things he has already been taught and gives him the ability to “connect the dots.” That is what Jesus was talking about when He said these things:

*“If you love Me, you will ‘keep’ ‘The Commandments’—the ones I have—and I will ask ‘The Father,’ and He will give another ‘Advocate’ to you so that He may be with you into ‘The Age’—‘The Spirit’ of ‘The Truth’ that ‘The World’ is not able to ‘receive’ because it does not ‘observe’ it nor ‘know’ it. You ‘know’ it, because it ‘continues’ with you and it will be ‘in’ you. I will not leave you as orphans; I will come to you. Yet a little and ‘The World’ will no longer ‘observe’ Me, but you will ‘observe’ Me—that I am living and you will live. In that day, you will ‘know’ that I am ‘in’ ‘The Father’ I have, and you are ‘in’ Me, and I am ‘in’ you. The one who has ‘The Commandments’ I have and ‘keeps’ them, that one is the one who loves Me. And the one who loves Me will be loved by ‘The Father’ I have, and I will love him, and I will make Myself ‘apparent’ to him.” Judas—not Iscariot— says to Him, “‘Lord,’ what has happened that You are going to make Yourself ‘apparent’ to us and not to ‘The World’?” Jesus responded and said to him: “If anyone loves Me, he will ‘keep’ ‘The Word’ I have; and ‘The Father’ I have will love him, and We will come to him and make a ‘Dwelling Place’ with him. The one who does not love Me does not ‘keep’ ‘The Words’ I have. And ‘The Word’ that you hear is not Mine, but ‘The Father’s’ Who sent Me. **I have spoken these things to you while ‘continuing’ with you, but ‘The Advocate’—‘The Spirit,’ the ‘holy’ One, the One ‘The Father’ will send ‘in’ ‘The Name’ I have—that One will ‘teach’ you everything and ‘remind’ you of everything that I said to you.**”*

*(John 14:15–26) —my interim translation*

*“When ‘The Advocate’ comes—the One I will send to you from ‘The Father,’ ‘The Spirit’ of ‘The Truth’ that goes out from ‘The Father’—that One will ‘provide Testimony’ concerning Me. But you will also ‘provide Testimony,’ because you are with Me from the beginning. I have spoken these things to you so that you may not be caused to ‘stumble.’ They will make you excommunicates, but an hour is coming when everyone who kills you will ‘assume’ that he is ‘bringing and presenting’ a ‘Priestly Service’ to the {Living} God. And they will do these things because they have not known ‘The Father’ or Me. But I have spoken these things to you so that when their hour comes, you would remember that I told you about them. But I did not tell you these things from the start, because I was with you. But now, I am going to the One Who sent Me, and none of you is asking Me, ‘Where are You going?’ But because I have spoken these things to you, ‘Anguish’ has ‘filled’ ‘The Heart’ you have. But I tell you ‘The Truth’: **It is better for you that I go away. For if I do not go away, ‘The Advocate’ will not come to you; but if I go, I will send Him to you. And when that One comes, He will ‘expose’ ‘The World’ in regard to ‘Sin,’ and in regard to a ‘Declaration of Not Guilty,’ and in regard to ‘Sentencing.’ In regard to ‘Sin,’ because they do not ‘believe’ into Me; and in regard to a ‘Declaration of Not Guilty,’ because I go to ‘The Father’ and you no longer ‘observe’ Me; and in regard to ‘Sentencing’ because ‘The Ruler’ of ‘The World’—this one—has been ‘judged.’ I still have many things to say to you, but you are not able to ‘carry’ at present. But when that One comes—‘The Spirit’ of ‘The Truth’—He will guide you in all ‘The Truth.’ For He will not speak from Himself, but whatever He hears, He will speak; and He will report to you the things to come. That One will ‘glorify’ Me because He will ‘receive’ from Me and report to you. All that ‘The Father’ has is Mine; therefore, I said, ‘He will “receive” from Me and report to you.’**”*

*(John 15:26–16:15) —my interim translation*

Dullards and dimwits will adamantly insist the role of the Holy Spirit is to reveal “The Truth” to the individual Believer. Those who follow that “path” have somehow managed to overlook the obvious: If that were true, God would never have revealed the Truth to the Apostles in the first place; and He certainly would not have had any reason to establish the Teacher as one of the offices in the Church. The Truth is, the role of the

Evangelist is to “preach” “The Gospel” to unbelievers, and the role of the Teacher is to “teach” *The Teaching* to Believers who have already responded to “The Gospel” message they *received* from an Evangelist.

Legitimate Evangelists have always—up until recently—had the basic Truth of the Gospel message to “preach.” But there has long since ceased to be any place in the Church for the role of the Teacher simply because Early Church leaders lost *The Apostolic Teaching* some eighteen hundred years ago. To put it in terms that even a moron should be able to understand, there has not been all that much, if anything, for a legitimate Teacher to teach. Fortunately, that sad circumstance is now in the process of changing. But with all the modern technology that is currently available for producing a permanent audio recording of *The Teaching*, there really isn’t any need for God to ever call any more than just one Teacher. That individual will undoubtedly just record *The Teaching* one time and make duplicate copies of it for distribution to all who believe.

That is just a word to the “wise,” but here is fair warning to everyone who has ears to hear: Those who think they can do a “better” job of explaining the things they gain from me should first ask themselves where they got their definition of “better.” Then, since they are “wise” enough to see the things I teach could be explained “better,” they might want to consider the fact that God has always done things to confound the “wise.” I’m just saying, “Don’t be stupid.” Here are the new keywords you need for this chapter:

*When the writer says “make **Atonement**,” he is referring to parabolic imagery in which Jesus Christ died as a “Sacrifice” to “atone” for “The Sins” of “The Members” of Corporate Israel. (See “The Sin” and “The Members.”)*

*When the writer says “**Beginning**,” he is referring to the fact that the Living Word of God is “The Beginning” from which all other things derive. The term translated “Beginning” is also used to refer to “Authorities” who have the final say regarding any matter. The Greek expression “from a Beginning” has essentially the same sense as the English expression “from the beginning”; however, the noun is never definite. (See “The Beginning” and “The Authorities.”)*

*When the writer says “**complete**,” he is referring to parabolic imagery in which the Living Word of God is still*

*“working” to “complete” the last—and greatest—part of this Creation: A “People” created in “The Image” and likeness of the Living Word of God they have freely chosen to believe. The parabolic imagery applies to both the goal of the Believer in this life—to be “Complete” in full knowledge of “**The Promise**”—and the goal of the Believer in the next life—to be “completed” through resurrection in “The Image” and likeness of God. (See “The Completion” and “The Image.”)*

*When the writer says “**confirmed**,” he is referring to the fact that the Living Word of God always “confirms” “The Truth” of “The Word” that He is in one “Way” or another. In these Last Days, “The Word” will do so by means of the rational cogency of “The Truth” that lies hidden in the Scriptures.*

*When the writer says “**The Founder**,” he is referring to parabolic imagery in which Jesus Christ is “The One” Who began “The Salvation” process whereby “The Many” are “saved.” The root of the word translated “Founder” does not come from the same root as the word translated “Foundation.” Instead, it comes from the same root as the word translated “Beginning.” (See “The Many,” “The One,” and “The Salvation.”)*

*When the writer says “**holy**,” he is referring to parabolic imagery in which “The Truth” of the Living Word of God is “clean” and “pure”; and it must not be contaminated by being appropriated for personal use. That is, one cannot change “The Truth” or use it for personal gain without falling under “The Ban.” Those who believe “The Truth” of the Living Word of God are “made holy” through their belief in that “Holy Spirit.” (See also “The Ban,” “The Holy Ones,” “The Spirit,” and “The Truth.”)*

*When the writer says “**Slavery**,” he is referring to parabolic imagery in which Satan exerts control over mankind through their ignorance of “The Truth” of the Living Word of God. Jesus Christ provides “Liberation” from Satan’s “Bondage” to those who choose to believe “The Truth” of the Living Word of God that He is.*

*When the writer says “**The Suffering**,” he is referring to everything that mankind “suffers” as a result of “The Sin” of Adam that left us all in “The Darkness,” which is also called “The Death.” (See also “The Sin,” “The Darkness,” and “The Death.”)*



When the writer says “*tested*,” he is referring to “*The Approval*” process that all True Believers must endure to “*prove*” they believe “*The Truth*” of “*The Light*” of “*The Glory*” of “*The Gospel*.” (See “*The Testing*.”)

## Hebrews 2—Text

<sup>1</sup>For this reason it is “exceedingly” necessary for us to “hold to” the things we have heard, lest we let {them} “slip away\*.” <sup>2</sup>For if “The Word” spoken through “Messengers” was “confirmed,” and every “Violation” and “Unwillingness to Listen” received a “deserved” “Payment,” <sup>3</sup>how will we “escape” if we “pay no attention” to such a tremendous “Salvation,” which was a “Beginning” “*received*” to be spoken through “The Lord”? It was “confirmed” “in” us by those who heard.

<sup>4</sup>The {*Living*} God also “joined as a Witness\*” with both “Signs” and “Wonders,” various “Powers,” and a “Dividing” of a “Holy Spirit” according to “The Will\*” He has. <sup>5</sup>For He did not make “The Civilization”—the one coming—“subject” to “Messengers,” concerning which {“Civilization”} we are speaking. <sup>6</sup>But someone has “provided convincing Testimony” somewhere saying:

“WHAT IS A MAN THAT YOU ‘REMEMBER’ HIM,  
OR ‘THE SON’ OF A MAN THAT YOU ‘VISIT’ HIM?  
<sup>7</sup>YOU MADE HIM A ‘LITTLE’ ‘LESS’ THAN  
‘THE MESSENGERS’;  
{Then} YOU CROWNED HIM WITH ‘GLORY’  
AND ‘HONOR,’  
AND YOU APPOINTED HIM OVER ‘THE WORKS’  
OF YOUR HANDS.  
<sup>8</sup>YOU MADE EVERYTHING ‘SUBJECT’  
UNDER HIS FEET.”

For in making everything “subject” to Him, He left nothing “not submissive” to Him. Yet we do not now see everything made “subject” to Him. <sup>9</sup>But we do see the One Who was made a “little” “less” than “The Messengers,” Jesus, Who has been crowned with “Glory” and “Honor” because of “The Suffering” of “The Death” so that, by “The Favor” of God, He might taste “Death” for everyone. <sup>10</sup>Because it was fitting for

the One (for the sake of Whom—and through Whom—everything is) Who led many sons into “Glory,” to “complete” “The Founder” of “The Salvation” they have through “Suffering.”

<sup>11</sup>For both the One who makes “holy” and those who are made “holy” are all “from” One; for which reason He is not ashamed to call them “Brothers”! <sup>12</sup>saying:

“I WILL PROCLAIM ‘THE NAME’ YOU HAVE  
TO ‘THE BROTHERS’ I HAVE!  
I WILL SING OF YOU IN THE MIDST OF  
AN ‘EKKLESIA’!”

<sup>13</sup>And again, “I WILL BE ‘MADE TO BELIEVE’ ON HIM!” And again, “LOOK! I AND ‘THE CHILDREN’ THE {*Living*} GOD HAS GIVEN ME!” <sup>14</sup>Therefore, since “The Children” “have Commonality” in “Flesh” and “Blood,” He also “shared” with them in the same way, so that He might—through “The Death”—nullify the one who holds “The Strength” of “The Death”—this one is “The Devil”—<sup>15</sup>and so that He might “set free” those who, in “Fear” of “Death” through all “The Life,” were “held accountable” in “Slavery.”

<sup>16</sup>For, I presume, he does not hold {captive} “Messengers,” but he does hold {captive} “The Seed” of Abraham. <sup>17</sup>For which reason He was obligated to be like “The Brothers” in every way, so that He might become a “merciful” and “believable” High Priest—in the things pertaining to the {*Living*} God—so as to “make Atonement” for “The Sins” of “The People.” <sup>18</sup>For by this—having “suffered” in being “tested” Himself—He is able to help those who are being “tested.”

## Hebrews 3—Commentary

In the third chapter of the Book of Hebrews, the writer begins to warn Believers concerning the tremendous danger inherent in neglecting “The Truth” of *The Apostolic Teaching* they have already heard and believed. He alludes to the *parabolic imagery* related to the Hebrew idiom “build a house” to remind them they are currently in the process of being “built” into “The House” of God, but he reminds them that they can easily be deceived into believing a lie if they are not

carefully examining everything they believe in "The Light" of "The Truth" they have already heard. That is precisely the same thing Peter had in mind when he wrote this:

*Having purified "The Souls" you have by "The Willingness to Listen" to "The Truth," in "Brotherly Love"—"without hypocrisy"—love one another fervently from a "clean" "Heart," having been "engendered again"—not from "perishable" "Seed," but "imperishable"—through "The Living (and 'continuing') Word" of God. For:*

*"ALL FLESH IS LIKE GRASS,  
AND ALL ITS GLORY IS LIKE THE FLOWER OF GRASS.  
THE GRASS HAS WITHERED,  
AND THE FLOWER HAS FALLEN OFF,  
BUT 'THE STATEMENT' OF HIS MAJESTY 'CONTINUES'  
INTO 'THE AGE.'"*

*And this is "The Statement" of "The Gospel" that was preached to you. Therefore, getting rid of all ill-will, all deceit, hypocrisy and "Envy," and all speaking badly of others, as newborn babies, "yearn" for the unadulterated rational "Milk," so that by it you may grow into "Salvation," if you have "tasted" that "The Lord" is good. To Whom coming—a Living Stone declared useless by men, but Chosen "in Honor" by God—you also as "living" "Stones" are being "built" a spiritual "House" into a holy "Priesthood," to "bring up" spiritual "Sacrifices" acceptable to God through Jesus "Anointed."  
(1 Peter 1:22–2:5) —my interim translation*

After reminding his reader that True Believers must be diligent to "continue in" "The House" of God—which "House" is nothing other than a parabolic description of the Living Word of God that Jesus Christ is—the writer of the Book of Hebrews reminds them that "The Completion" of "The House" will not be attained until the seventh parabolic "day" of Creation arrives and all who have allowed themselves to be "transformed" into "The Glory" of "The Image" and likeness of God enter into "The Rest" enjoyed by the Living Word of God. "The Completion" he has in mind is the result of "The Salvation" process whereby True Believers are being transformed through the ministry of teaching from "The Glory" of the man Adam into "The Glory" of "The Man" Jesus Christ—the One Who

is the Living Word of God they have chosen to believe. That is what Paul is explaining in this passage:

*Are we starting to "commend" ourselves again? Or do we not need, like some, "Letters" of "Commendation" for you or from you? You are our "Letter" {of "Commendation"}—"inscribed" in "The Hearts" we have, "known" and "read" by all men—it being "made apparent" that you are a "Letter" of "an Anointing," having been "served" by us, having been "inscribed" not in ink, but in a "Spirit" of a Living God, nor in "Tablets" of "Stone," but in "Tablets" of "Hearts" of "Flesh." So we do have such a "Firm Belief" through "The Anointing" before the {Living} God, not because we are "qualified" of ourselves to "reckon" anything as from ourselves, but "The Qualification\*" we have is from the {Living} God, Who also made us "qualified" "Servers" of a "New Testament"—not of a "Written Thing," but of a "Spirit." For "The Written Thing" kills, but "The Spirit" makes alive. But if "The Serving" of "The Death" in a "Written Thing" "engraved\*" on "Stones" happened in "Glory," so that the sons of Israel were not able to "stare" at the face of Moses because of "The Glory" of his face—"The Abolished"—how could "The Serving" of "The Spirit" not be even more in "Glory"? For if "Glory" was in "The Serving" of "The Declaration of Guilty," "The Serving" of "The Declaration of Not Guilty" "exceeds" much more in "Glory." For what had been "glorified" in this case had not {actually} been "glorified" because of "The 'immeasurable' Glory." For if "The Abolished" is because of "Glory," the One that "continues" is much more in "Glory." Therefore, having such a "Hope," we employ much "Plainspokenness," and are not like Moses. He used to put a "Veil" over his face so that the sons of Israel could not "stare" at "The Completion" of "The Abolished." But "The Thoughts" they had were hardened. For until this very day, "The same Veil" "continues" on the reading of "The 'old' Testament"—having not been "unveiled" because, in "an Anointing," it is "abolished." But until today, whenever Moses is "read," a "Veil" lies on "The Hearts" they have. But whenever one "turns back" to His Majesty, "The Veil" is "taken away." But "The Lord" is "The Spirit"; and "Freedom" is wherever "The Spirit" of His Majesty is. But we all—face having been "unveiled," looking at "The Glory" of His Majesty as a "Reflection in a Mirror\*"—are being "transformed" into "The same Image" from "Glory" to "Glory," just like a "Spirit" from His Majesty.*

*(2 Corinthians 3:1–18) —my interim translation*

In this third chapter of the Book of Hebrews, the author is concerned that the “Salvation” process may be interrupted. So he warns his readers to be “diligent” to “hold fast” the things they have heard while it is still “today”—that is, the sixth *parabolic* “day” of Creation. Here are the the new keywords you will encounter in this chapter:

When the writer says “**The Anointing**,” he is referring to a parabolic image in which Jesus Christ **received** “The Truth” of the Living Word of God as an “Anointing” when He was resurrected in “The Image” and likeness of God. (See “The Image,” “Anointed,” and “Oil.”)

When the writer says “**The Beginning**,” he is referring to the Living Word of God in Whose image and likeness Jesus Christ was resurrected.

When the writer says “**The Binding Statement**,” he is referring to parabolic imagery in The Teaching which depicts the True Believer as making “The Statement” of “The Belief” as a binding **legal** “Statement” of what he believes before “The Judgment Seat” of God. The new-birth experience cannot occur without “The Statement” of “The Belief” by the True Believer. Unfortunately, unless a person has heard “The Truth” of “The Gospel” that Paul preached, he does not have “The Knowledge” required to make “The Statement” of “The Belief.” “The Gospel” that Paul preached is essentially a restatement of “**The Promise**.” (See The Inheritance of the Believer, Volume 1.)

When the writer says “**The House**,” he is referring to the parabolic image in which Corporate Israel is not only “The People” of God but also God’s “House.” “The Members” of Corporate Israel are “The Children” of “The House” of the Living Word of God they have chosen to believe. (See “The Children.”)

When the writer says “**The Limbs\***,” he is referring to a parabolic image in which “The Members” of Corporate Israel are viewed as “Limbs” on a tree or a body. (See “The One,” “The Many,” and “The Members.”)

When the writer says “**The Rest**,” he is referring to a parabolic image in which God is going to “rest” on the seventh parabolic “day” of Creation—after He has “completed” “The Work” He is currently doing—that is, “making”

“The Members” of “The Man” Jesus Christ in His Own image and likeness through “The Belief” in “The Truth” of the Living Word of God that He is.

When the writer says “**Testimony**,” he is referring to “The Evidence” contained in “The Truth” of the Living Word of God that “The Witnesses” who “testify” at “The Judgment Seat” will present. (See “The Evidence,” “The Judgment Seat,” and “testify.”)

When the writer says “**The Ways**,” he is referring to either the various concepts explained in The Teaching of Moses or the actions by which those concepts are manifested.

## Hebrews 3—Text

<sup>1</sup>Therefore, “holy” “Brothers,” who “share” a “heavenly” “Calling,” reflect on “The Apostle” and High Priest of “The Binding Statement” we have—Jesus, <sup>2</sup>Who is “believable” “in” the One Who “made” Him just as Moses also was “in” the whole of “The House” he had. <sup>3</sup>For He Himself has been “deemed worthy” of much more “Glory” than Moses—just as the One Who “built” him {Moses} has much more “Honor” than “The House” {Moses}.

<sup>4</sup>For every “House” is “built” by someone, but the One Who “built” everything is God! <sup>5</sup>And Moses was indeed “believable” in the whole of “The House” he had as an “Attendant” for a “Testimony” of the things that would be spoken, <sup>6</sup>but an “Anointed {One},” as a Son over “The House” He has, whose “House” we are—if we firmly “hold fast” “The Plain-spokenness” and “The Boast” of “The Hope.” <sup>7</sup>Therefore, just as “The Spirit”—the “Holy” One—says:

“TODAY, IF YOU SHOULD HEAR ‘THE VOICE’

HE HAS,

<sup>8</sup>DON’T ‘HARDEN’ ‘THE HEARTS’ YOU HAVE

AS IN ‘THE PROVOCATION’

EVERY DAY OF ‘THE TESTING’ IN ‘THE WILDERNESS,’

<sup>9</sup>WHERE ‘THE FATHERS’ YOU HAVE

‘TESTED’ {Me}—FOR ‘APPROVAL’—

AND SAW ‘THE WORKS’ I HAVE FOR FORTY YEARS.

<sup>10</sup>THEREFORE, I WAS ‘ANGRY WITH’ THIS GENERATION;  
AND I SAID, ‘THEY ARE CONTINUALLY “DECEIVED”



IN "THE HEART" THEY HAVE,  
AND THEY DON'T KNOW "THE WAYS" I HAVE.  
<sup>11</sup>JUST AS I 'SWORE AN OATH' IN 'THE ANGER'  
I HAVE:  
'{I swear} THEY WON'T ENTER "THE REST"  
I HAVE!"

<sup>12</sup>Watch it! "Brothers," lest there be in any of you an "evil" "Heart" of "Unbelief" so as to "withdraw" from a *Living* God. <sup>13</sup>But "make an Appeal to" one another every day, while it is {still} called "Today," so that none of you are "hardened" by "The Deception" of "The Sin."  
<sup>14</sup>For we have become those who "share" "The Anointing," if we "hold fast" "The Beginning" of "The Essence" "confirmed" until "Completion,"  
<sup>15</sup>while it is said:

"'TODAY,' IF YOU SHOULD HEAR 'THE VOICE'  
HE HAS,  
DON'T 'HARDEN' 'THE HEARTS' YOU HAVE  
AS IN 'THE PROVOCATION.'"

<sup>16</sup>For who "provoked\*" after they heard but all those who went out of Egypt through Moses?  
<sup>17</sup>And who was He "angry with" forty years? Was it not those who "sinned"—"The Limbs\*" who "fell" in "The Wilderness"? <sup>18</sup>And to whom did He "swear an oath" they would not enter "The Rest" He has except to those who did "not believe"? <sup>19</sup>So we see that they were not able to enter because of "Unbelief."

## Hebrews 4—Commentary

In this, the fourth chapter of the Book of Hebrews, the author ratchets up the intensity of his warning concerning the possibility of a Believer being deceived to the point where he chooses to believe something other than "The Truth" of *The Apostolic Teaching*. His point is, the creation of "The Man" in "The Image" and likeness of God is not yet finished. God is still "working" on the sixth *parabolic* "day" of Creation to create "The Members" of *Corporate* Israel—that is, "The Members" of "The Man" Jesus Christ—in His Own image and likeness.

The writer stringently warns his reader that, when the final part of Creation is "complete," the seventh

*parabolic* "day" of Creation will begin and all "Hope" of ever "entering" "The Rest" of God on the seventh "day" will be lost. If you read the text very carefully, you can "see" he quietly tiptoes around the knotty little issue of how a timeless God can still be "working" in time and space after "The Works" are already "complete" in the timelessness of "The Rest."

Take note of what the writer says about Jesus Christ "passing through" "The Heavens" after His Resurrection. He refers to the same *parabolic imagery* in Hebrews 6:19–20 and again in Hebrews 9:11–12. Here are the new keywords for this chapter:

*When the writer says "The Contemplations," he is referring to thoughts in which a person is considering the possibility of doing something. (See "Intents.")*

*When the writer says "Establishment," he is referring to the process God used to "establish" this Creation. The root of the word literally says "put down," which stands in contrast to the word used to describe "The Foundation" of "The House" of God, which refers to the static base on which "The House" is "built" rather than the dynamic process by which it is "built." (See "The Foundation.")*

*When the writer says "Intents," he is referring to things a person has considered as a possibility and has decided to do. (See "The Contemplations.")*

*When the writer says "left behind," he is referring to the fact that "The Completion" of "The Man" Jesus Christ has already occurred and the eternal timeless "Rest" of the "Sabbath" "day" of Creation has already begun. However, "The Members" of His "Body" have been "left behind" in time and space and will not "enter" "The Rest" until "The Completion" of the Body of Christ at the End of "The Age."*

*When the writer says "Promise," he is referring to "The Promise" that God gave Adam and Eve when He put them out of the Garden of Eden. The introductory part of "The Promise" known as "The Gospel" has been handed down through the centuries to our own time. (See The Inheritance of the Believer, Volume 1.)*

*When the writer says "Weaknesses," he is referring to all of the ways in which "The Flesh" falls far short of "The Strength," "The Power," and "The Might" of "The Spirit."*

(See "The Strength," "The Power," "The Might," and "The Spirit.")

## Hebrews 4—Text

<sup>1</sup>Therefore, let us "fear" lest, giving up a "Promise" of entering into "The Rest" He has, any of you might "seem" to "come up short." <sup>2</sup>For we are also those who have had "Good News proclaimed" just as they were. But "The Word" they heard did not benefit them, not having been "mixed together" with "The Belief" in those who heard. <sup>3</sup>For the ones who have "believed" are entering "The Rest" just as He has said:

"JUST AS I 'SWORE AN OATH' IN 'THE ANGER' I HAVE:  
'{I swear} THEY WON'T ENTER 'THE REST' I HAVE!"

Yet "The Works" have been "engendered" from "World's" "Establishment," <sup>4</sup>for thus He has said somewhere concerning the seventh {"Day"}: "AND GOD 'RESTED' IN 'THE DAY'—THE SEVENTH ONE—FROM ALL 'THE WORKS' HE HAS."  
<sup>5</sup>And in this again:

"{I swear} THEY WON'T ENTER 'THE REST' I HAVE!"

<sup>6</sup>Therefore, since it is "left behind" for some to enter into Him, and those who had "Good News proclaimed" earlier did not enter because of "Unbelief," <sup>7</sup>He again appoints a certain "Day"—"Today"—saying by David after such a long time just as had been said before:

"TODAY, IF YOU SHOULD HEAR 'THE VOICE' HE HAS,  
DON'T 'HARDEN' 'THE HEARTS' YOU HAVE."

<sup>8</sup>For if Joshua had "rested" them, He would not have spoken concerning another {"Rest"} after those days. <sup>9</sup>Consequently, a "Sabbath Rest\*" is "left behind" for "The People" of the {Living} God. <sup>10</sup>For the One Who has entered "The Rest" He has, has Himself also "rested" from "The Works" He has just as the {Living} God from His Own.

<sup>11</sup>Therefore, let us be "diligent" to enter "The Rest"—that One—so that nobody "falls" in "The

same Pattern" of "The Unbelief." <sup>12</sup>For "The Word" of the {Living} God is "living," and "effective," and more "cutting\*" than any two-edged sword; and it reaches as far as a "Dividing" of "Soul" and "Spirit"—both "The Joints\*" and "The Core\*"—and is "able to judge\*" "The Contemplations" and "Intent" of a "Heart." <sup>13</sup>And "Creation" is "not unseen\*" "before" Him, but all are "naked" and have been laid bare to the eyes of Him on Whose behalf "The Word" is for us!

<sup>14</sup>Therefore, since we have a great High Priest Who has "passed through" "The Heavens"—Jesus, "The Son" of the {Living} God—let us "hold on to" "The Binding Statement." <sup>15</sup>For we do not have a High Priest who is not able to "sympathize" with "The Weaknesses" we have, but One Who has been "tested" with respect to everything against a "Likeness" without "Sin." <sup>16</sup>Therefore, let us approach "The Throne" of "The Favor" with "Plainspokenness" so that we might *receive* "Mercy" and find "Favor" for "Support" at the right time.

## Hebrews 5—Commentary

In the fifth chapter, the writer of the Book of Hebrews begins to explain how the High Priestly role of Christ fits in with what he has already said about paying close attention to *The Apostolic Teaching*. But if you don't know—and keep in mind—one crucial piece of pertinent information, what the writer says will zoom right over your head with nary a hair feeling the effects of a "Spirit" that was *meant* to cut you to "The Core." So let me tell you what that essential bit of information is: *God appointed the priests as the Teachers of "The People" of Israel.* (See *The Mystery of Scripture, Volume 1*.) The High Priest was the one responsible for making sure all the other priests were teaching "The Truth" of *The Teaching of Moses* and not distorting it.

Don't get confused by all the other concepts you encounter in this chapter. The focus of the writer is on the fact that the High Priest was the source of *The Teaching* to which all other priests were to resort when they had a question regarding "The Truth." But there was one basic difference between the High Priest and all the other priests. That difference resided in the fact

that, on the Day of Atonement, the High Priest alone was qualified to go “behind” “The Curtain” in the sanctuary and sprinkle the blood of a sin offering on the mercy seat. Here is what Moses says about that:

*Then His Majesty spoke to Moses after the death of the two sons of Aaron—when they approached before His Majesty and died—and His Majesty said to Moses: “Speak to Aaron, your brother, so that he does not enter at {just} any time into the holy place inside the curtain before the mercy seat that is on the ark, so that he does not die when I appear in the cloud over the mercy seat. Aaron must enter into the holy place with this: with a bull for a sin offering and a ram for a burnt offering. He must clothe himself with a holy linen tunic, and linen undergarments must be on his flesh. He must gird himself with a linen sash, and he must wear a linen turban. These are holy garments, so he must {first} wash his flesh with water and {then} put them on. And from the assembly of the sons of Israel he must take two male goats for a sin offering and one ram for a burnt offering. Then Aaron must offer the bull of the sin offering that is for himself, and he must make atonement for himself and for his house. Then he must take the two goats and stand them before His Majesty at the entrance of the tent of meeting. Then Aaron must cast lots for the two goats—one lot for His Majesty and one lot for **Azazel**. Then Aaron must bring the goat whose lot came up for His Majesty and make him a sin offering. But the goat whose lot came up for **Azazel** he must stand alive before His Majesty to make atonement for him, to send him to **Azazel**—toward the desert. Then Aaron must bring the bull of the sin offering that is for himself, and he must make atonement for himself and his house—{that is,} he must slaughter the bull of the sin offering that is for himself. Then he must take a firepan full of coals of fire from on the altar before His Majesty and two handfuls of powdered sweet incense, and he must bring {it} inside the curtain. Then he must put the incense on the fire before His Majesty, so that a cloud of incense covers the mercy seat that is over the testimonies, so that he does not die. Then he must take some of the blood of the bull and sprinkle {it} with his finger on the surface of the mercy seat toward the east; and in front of the mercy seat he must sprinkle some of the blood seven times with his finger. Then he must slaughter the goat of the sin offering that is for the people, and he must bring his blood inside the curtain, and he must do with his blood just as he did to the blood of the bull—he*

*must sprinkle it on the mercy seat and before the mercy seat. Thus he will make atonement for the Holy {place} because of the uncleanness of the sons of Israel and because of their transgressions—for all their sins. And thus he must do for the tent of meeting—the one dwelling with them in the midst of the sins they have. But none of Adam can be in the tent of meeting {from} when he goes in to make atonement in the holy {place} until he comes out, so that he can make atonement for himself and for his house, and for all the congregation of Israel. Then he must go out to the altar which is before His Majesty, and he must make atonement for it, and he must take some of the blood of the bull and some of the blood of the goat and put {it} on the horns of the altar all around. And he must sprinkle some of the blood on it with his finger seven times, so that he cleanses it and makes it holy from the uncleanness of the sons of Israel. When he has finished making atonement for the Holy {of Holies} and the tent of meeting and the altar, then he must bring the living goat near; and Aaron must lay both of his hands on the head of the living goat, and he must confess over it all the iniquities of the sons of Israel and all their transgressions and all their sins. And he must put them on the head of the goat and send {it} away toward the wilderness in the hand of a man who is ready, so that the goat carries, on himself, all their iniquities into a separate land. And he must send the goat away into the wilderness. Then Aaron must go into the tent of meeting and take off the linen clothing that he put on when he went into the Holy {of Holies}, and he must leave them there. Then he must bathe his flesh with water in a holy place and put on his clothes. Then he must go out and make his burnt offering and the people’s burnt offering, and make atonement for himself and for the people. But he must make a smoke offering of the fat of the sin offering on the altar. Also, the one who sent the goat away to **Azazel** must wash his clothes and bathe his flesh in water; and after that, he may come into the camp. But the bull of the sin offering and the goat of the sin offering whose blood was brought in to make atonement in the Holy {of Holies} must be brought outside the camp, and they must burn their skins and their flesh and their entrails with fire. But the one who burns them must wash his clothes and bathe his flesh in water; and after that, he may come into the camp. But this will become a statute of ‘**olam** to you: in the seventh month, on the tenth of the month, you must humble your souls, and you must not do any work—the native and the sojourner who sojourns in your midst—because on this day He will*



*make atonement for you, to cleanse you. You must be cleansed from all your sins before His Majesty. It is a Sabbath of sabbaths to you; and you must humble your souls—a statute of ‘olam. Then the Priest Whom He will anoint and Whose hand He will fill to be Priest instead of His Father will make atonement. He will put on the ‘linen clothes’—the ‘holy clothes’—and (1) He will make atonement for the Holy Sanctuary; and (2) He will make atonement for the tent of meeting and the altar; and (3) He will make atonement for the priests and all the people of the congregation. So this must be a statute of ‘olam to you—to make atonement for the sons of Israel because of all their sins one time in the year.”*

*(Leviticus 16:1–34a) —my interim translation*

One of the keys to understanding what the writer says in the Book of Hebrews is insight into the *meaning* and *significance* of the *parabolic pantomime* the High Priest conducted on the Day of Atonement, so I must explain the basics of that as well. But to understand the point of the *parabolic pantomime*, you have to keep in mind the fact that every sacrificial ritual the priests conducted was for the purpose of *teaching* “The People” by graphically illustrating some aspect of *The Teaching of Moses*. (See *The Mystery of Scripture*, Volume 1.)

To put it simply, the *parabolic pantomime* the High Priest conducted on the Day of Atonement was a *parabolic* depiction of the time when “The Man” God created in His Own image and likeness would cleanse the sanctuary in “Heaven” of all “The Sins” committed by mankind. To understand the *meaning* and *significance* of the *parabolic pantomime* however, one needs to know this: All the other sacrificial rituals mandated by the Mosaic Covenant *parabolically* atoned for “The Sins” of individual “Members” of Corporate Israel by *parabolically* “cleansing” those *individuals*. Those rituals did nothing to cleanse the sanctuary or Corporate Israel. Therefore, while those sacrificial rituals provided immediate atonement for “The Sins” of “The People,” “The Sins” that “The People” committed continued to reside on Corporate Israel, constantly accumulating, and their presence made Corporate Israel guilty of all “The Sins” of “The People.”

Under the terms of the Mosaic Covenant, God demanded that Corporate Israel die as a sacrifice for “The Sins” of “all Israel” if Corporate Israel broke the terms of that covenant. (See Leviticus 26 and

Deuteronomy 28–29.) The historical record indicates “The People” of Israel broke the terms of that covenant time and time again. So there should be no doubt that Corporate Israel would one day be required to die as a sacrifice; the only question was when. The stage for that event was set when all the Jews except Jesus Christ were “cut off from” Corporate Israel. At that time, Jesus Christ not only became Corporate Israel, He also became a single Individual Who was guilty of “The Sins” of all “The People” whose sins resided on Corporate Israel.

When Jesus Christ died, “The Death” of Corporate Israel atoned for “The Sins” of all who were “in Him” at the time of His death. But some who were “in Him” when He died did not become “One” with Him under the terms of the Mosaic Covenant; they did so under the terms of the New “Testament.” That is what Jesus was *talking about* when He said what John reports in the following passage. To understand what Jesus said, however, you need to know “The Name” is the Living Word of God in Whose image and likeness Christ was resurrected; and “The Glory” is “The Light” of that Living Word:

*Jesus spoke these things and, having lifted up His eyes to “The Heaven,” said: “Father, the hour has come. ‘Glorify’ ‘The Son’ You have, so that ‘The Son’ may ‘glorify’ You, just as You gave Him ‘Authority’ over all ‘Flesh,’ so that He may give a ‘burning’ ‘Life’ to all those You have given to Him. And this is ‘The “burning” Life’: That they may ‘know’ You, the only ‘real’ God, and the One You sent—Jesus ‘Anointed.’ I ‘glorified’ You on ‘The Earth,’ having ‘completed’ ‘The Work’—the one You have given to Me to do. So ‘glorify’ Me now, Father, with Yourself in ‘The Glory’ that I had with You before ‘The World’ was. I ‘made apparent’ ‘The Name’ You have to ‘The Men’ You gave Me from ‘The World.’ They were Yours and You gave them to Me, and they have ‘kept’ ‘The Word’ You have. Now they ‘know’ that everything that You have given Me is from You, because ‘The Statements’ that You have given Me I have given to them. And they ‘received’ {them}, and they truly ‘know’ that I came out from You; and they ‘believed’ that You sent Me. I am asking on their behalf. I am not asking on behalf of ‘The World,’ but on behalf of those whom You have given Me, because they are in You. And all that is Mine is Yours, and {all that is} Yours {is} Mine, and I have been ‘glorified’ in them. And I am no longer in ‘The World,’ and they are in ‘The World’; and I am coming to You, Holy Father. ‘Keep’ them*

*'in' 'The Name' You have, which You have given to Me, so that they may be one just as We {are One}. As long as I was with them, I was 'keeping' them 'in' 'The Name' You have, which You have given to Me. And I carefully 'guarded' them, and none of them were destroyed except the son of 'The Destroyer,' so that 'The Scripture' might be 'filled.' But now I am coming to You, and I am saying these things in 'The World' so that they may have 'The Joy' I have 'filled' in them. I have given them 'The Word' You have; and 'The World' has hated them because they are not from 'The World,' just as I am not from 'The World.' I am not asking that You take them from 'The World,' but that You 'keep' them from 'The "evil" One.' They are not from 'The World,' just as I am not from 'The World.' Make them 'holy' 'in' 'The Truth.' 'The Word' You have is 'Truth.' Just as You sent Me into 'The World,' I also sent them into 'The World.' And for their sakes I am 'making' Myself 'holy,' so that they also might be 'made holy' 'in' 'Truth.' I am not asking on behalf of these only, but also on behalf of those who 'believe' into Me through 'The Word' they have, so that they all may be one; just as You, Father, {are} 'in' Me and I {am} 'in' You, so that they also may be 'in' Us; so that 'The World' may 'believe' that You sent Me. And 'The Glory' that You have given to Me I have given to them, so that they may be one, just as We are One: I 'in' them and You 'in' Me, so that they may be 'completed' into One—so that 'The World' may 'know' that You sent Me, and You loved them just as You loved Me. Father, I desire that they—whomever you have given Me—would be with Me where I am, so that they would 'observe' 'The Glory' I have, which You have given to Me because You loved Me before 'World's' 'Establishment.' Just' Father, although 'The World' did not 'know' You, yet I 'knew' You, and these 'knew' that You sent Me. And I 'made known' 'The Name' You have to them—and I will 'make {it} known'—so that 'The Love' with which You loved Me may be 'in' them just as I am 'in' them."*  
 (John 17:1-26) —my interim translation

It is extremely important that you understand that "The Resurrection" of Jesus Christ under "The Curse" of the Old Covenant included not only those who became "One" with Him under the terms of that covenant but also those who have since become "One" with Him under the terms of the New Covenant. That is what Paul is explaining in this passage:

Therefore, what will we say? Should we "continue on" "in" "The Sin" so that "The Favor" might increase? Certainly not! How can we who have "died" to "The Sin" still "live" "in" it? Or do you "not know" that as many as have been "baptized" into "The Anointing" of Jesus have been "baptized" into "The Death" of Him? Therefore, we have been "buried together" in Him through "The Baptism" into "The Death" so that just as an "Anointed {One}" was "awakened" from "Dead Ones" because of "The Glory" of "The Father," so also we could "walk" "in" "newness" of "Life." For if we have been "planted together\*" with {Him} in "The Likeness" of "The Death" He had, we shall certainly be in "The Resurrection," knowing this: that "The 'old' Man" we have was "crucified together" in order that "The Body" of "The Sin" would be "abolished" so that we would no longer be "enslaved to" "The Sin." For the One Who has "died" has been "declared not guilty" of "The Sin." And if we have "died" in an "Anointed {One}," we "believe" that we will also "live together" in Him, knowing that an "Anointed {One}"—having been "awakened" from "Dead Ones"—"dies" no more. "Death" "is lord" over Him no longer. For that which He "died," He "died" to "The Sin" "only one time." But that which He lives, He lives in the {Living} God. Likewise also you must "reckon" yourselves to be "Dead Ones" indeed to "The Sin" but "living" in the {Living} God "in" "The Anointing" of Jesus. Therefore, do not let "The Sin" "reign" in "The 'mortal' Body" you have so that you "willingly listen to" "The Desires" it has. And don't "present" "The Members" you have to "The Sin" {as} "Weapons" for "Injustice." Instead, you must "present" yourselves to the {Living} God like those who are "alive" from "Dead Ones" and "The Members" you have to the {Living} God {as} "Weapons" for a "Declaration of Not Guilty." For sin will not be "Lord" over you, for you are not "under" "Law" but "under" a "Favor." What therefore? Should we sin because we are not "under" "Law" but "under" a "Favor"? Certainly not! Do you not know that to whatever you "present" yourselves {as} "Slaves" in a "Willingness to Listen," you are "Slaves" to whatever you "willingly listen to," either {a "Willingness to Listen"} to sin into "Death" or a "Willingness to Listen" {to "The Teaching"} into a "Declaration of Not Guilty"? But thanks to the {Living} God that {although} you were "Slaves" to "The Sin," you have, from {your} "Heart," "willingly listened to" a "Pattern" of "Teaching" to which you were "handed over." And having been "freed" from "The Sin," you became

"Slaves" to "The Declaration of Not Guilty." I am speaking in terms of humanity because of "The Weakness" of "The Flesh" you have. For just as you "presented" "The Members" you have as "Slaves" to "The Uncleaness" and to "The Lawlessness" for the purpose of "The Lawlessness," so now you have "presented" "The Members" you have as "Slaves" to "The Declaration of Not Guilty" for the purpose of "Holiness." For when you were "Slaves" to "The Sin," you were "free" from "The Declaration of Not Guilty." Therefore, what "Fruit" did you have then from the things you are now ashamed of? For "The Completion" of those things is "Death." But now, having been "freed" from "The Sin" and having become "Slaves" to the {Living} God, you have "The Fruit" {that} you have in "Holiness," and "The Completion" is a "burning" "Life." For "The Wages" of "The Sin" is "Death." But "The Gift" of the {Living} God is a "burning" "Life"—'in' "The Anointing" of Jesus, "The Lord" we have.  
(Romans 6:1–23)—my interim translation

## Hebrews 5—Text

<sup>1</sup>For every High Priest who is taken from men on behalf of men is "appointed" to the things concerning the {Living} God, so that he may "bring and present" both "Offerings" and "Sacrifices" for "Sins," <sup>2</sup>being able to "deal gently\*" with those who do "not know" and are "deceived," since he also is "set around" by "Weakness." <sup>3</sup>For this reason he "has an Obligation"—just as for "The People" so also for himself—to "bring and present" for "Sins."

<sup>4</sup>And nobody takes "The Honor" for himself, but is "called" by God, just as Aaron was also. <sup>5</sup>In the same way also, "The Anointed {One}" did not "glorify" Himself to become High Priest, but the One Who said to Him, "YOU ARE MY SON! I 'ENGENDERED' YOU TODAY"; <sup>6</sup>just as He also says in another {psalm}:

"YOU ARE A PRIEST INTO 'THE AGE'  
ACCORDING TO 'THE ORDER' OF MELCHIZEDEK."

<sup>7</sup>{He was} the One Who, in the days of "The Flesh" He had, "brought and presented" both "Petitions" and "Olive Branches\*" before the One Who was able to "save" Him from "Death,"

with "mighty" "Outcry" and "Tears"; and He was "listened to" because of "The Reverence."

<sup>8</sup>Although He is a Son, He "learned" "The Willingness to Listen" from the things He "suffered"; <sup>9</sup>and, having been "completed"—for all those who "willingly listen" to Him—He became the source of a "burning" "Salvation," <sup>10</sup>having been "designated\*" by the {Living} God as a High Priest "ACCORDING TO 'THE ORDER' OF MELCHIZEDEK." <sup>11</sup>Concerning whom "The Word" is a lot for us to say—and "hard to explain\*," because you have become "sluggish" in the ears!

<sup>12</sup>For, even though you "have an Obligation" to be "Teachers" because of the time, you again have "Need" of someone to "teach" you "The Elementary Beliefs" of "The Beginning" of "The Words" of the {Living} God! And you have even come to have "Need" of "Milk," not "solid" "Foodstuff"! <sup>13</sup>For everyone who is "unacquainted\*" with a "Word" of a "Declaration of Not Guilty" "shares" "Milk," for he is a "Toddler." <sup>14</sup>But "The 'solid' Foodstuff" is for those who are "complete"; those who have, through "The Practice\*," "trained" "The Senses\*" for "Distinctions" between "excellent" and "awful."

## Hebrews 6—Commentary

In the sixth chapter, the writer continues his warning to those Believers who claim to believe but are not continually striving to understand and master "The Truth" of the *Living Word* of God they say they believe. He alludes to the *parabolic image* of "The Woman" in verses 7 and 8 to remind the laggards that "The Body" of "The Flesh" is nothing more than "Earth" in which "The Seed" of the *Living Word* of God has been "planted." If they do not allow that "Seed" to "grow" and "produce" "The Fruit" that God desires, "The Body" in which they place so much confidence is going to end up being "burned."

The writer insists that he has every confidence that his readers will "continue on" in "The Truth" of *The Apostolic Teaching* they have heard. He concludes the chapter by mentioning the fact that the Scriptures contain more than enough evidence to convince them that what they have heard is true. Not only do they explain what "The Promise" is, they also explain how God confirmed "The Promise" in the oath He made to Abraham.



Therefore, all True Believers can have “The Certainty” of “The Hope” that they will *inherit what was promised*.

When the writer says “**Belief**,” he is referring to the second essential ingredient that is required for a legitimate new-birth experience. That is an honest “Belief” in the content of the Living Word of God. (See “Repentance,” “The Gospel,” and “The Belief.”)

When the writer says “**The Curtain**,” he is referring to parabolic imagery in which “The Heaven” in which the Living Word of God resides and “The Earth” on which we live are separated by a “Curtain” which prevents us from “seeing” “The Truth” of that Living Word of God.

When the writer says “**Dead Ones**,” he is referring to one of two things. He either has in mind the physical bodies of those who have physically died—that is, their corpses rather than their souls and/or spirits—or he is parabolically referring to the physical bodies of those who are alive physically but do not know “The Truth” of the Living Word of God. Context alone determines how the term is being used. (See Matthew 8:22 and Luke 9:60.)

When the writer says “**The Decision**,” he is referring to “The Decision” of the Living Word of God to “take” a Man and create Him in His Own image and likeness.

When the writer says “**present as Evidence**,” he is referring to “The Evidence” contained in “The Truth” of the Living Word of God that “The Witnesses” who “testify” at “The Judgment Seat” will present. (See “The Evidence,” “The Judgment Seat,” “Testimony,” and “testify.”)

When the writer says “**became a Mediator\***,” he is referring to the fact that God swore to Abraham that, if need be, He would die as a sacrifice in order to fulfill “**The Promise**” He made to Adam and Eve.

When the writer says “**The Offer**,” he is referring to what I have previously translated as “The Present” (Romans 5). That is, he is referring to God’s offer of “The Truth” of “The Gospel.”

When the writer says “**The Rain**,” he is referring to parabolic imagery in which the words of the Prophets are depicted as “Rain.”

When the writer says “**Repentance**,” he is referring to the first essential ingredient that is required for a legitimate new-birth experience. That is an honest sorrow for sins that derives from hearing “The Truth” that all of us have already been found guilty and are currently awaiting “The Sentencing.” (See “Belief,” “The Gospel,” and “The Belief.”)

## Hebrews 6—Text

<sup>1</sup>Therefore, leaving “The Word” concerning “The Beginning” of “The Anointing,” let us be “borne” to “The Completion,” not again “putting down” a “Foundation”: (1) of “Repentance” from “Works” of “Dead Ones” and (2) of “Belief” on God, <sup>2</sup>(3) of a “Teaching” concerning: (a) “Baptizings,” as well as (b) laying on of hands, (c) “Resurrection” of “Dead Ones,” and (d) a “burning” “Judgment.”

<sup>3</sup>And this {being “borne” to “The Completion”} we will do only if the {*Living*} God allows. <sup>4</sup>For it is “impossible,” for those who have been “provided light” “one time”—those who have: (1) “tasted” “The Offer” of “The Heavenly Being,” (2) been made to “share” a “Holy Spirit,” <sup>5</sup>and (3) “tasted” an “excellent” “Statement” of God and “Powers” of a coming “Age”—<sup>6</sup>and “fall aside\*,” to “renew” them again to “Repentance.” They are “again crucifying\*” “The Son” of the {*Living*} God in themselves and “publicly disgracing\*” {Him}!

<sup>7</sup>For “Earth” that drinks “The Rain” that often comes upon her, and “gives birth to” “Vegetation\*” “fit” for those for whom it is also being “tilled\*,” “receives some” of a “**Blessing**” from the {*Living*} God. <sup>8</sup>But if it “brings out” “Thorns” and “Thistles,” it is “rejected” and near to a “Curse” of which “The Completion” is in “burning\*.” <sup>9</sup>But concerning you, “Brothers,” we are “made to believe” “The Better {Things}”—and those that hold “Salvation”—even though we are speaking like this. <sup>10</sup>For the {*Living*} God is not “unjust” to forget “The Work” you have and “The Love” you have “presented as Evidence” to “The Name” He has, by having “served,” and continuing to “serve,” “The Holy Ones.”

<sup>11</sup>But we “desire” each of you to “present as Evidence” “The same Diligence” toward “The

Certainty" of "The Hope" until "Completion,"<sup>12</sup>so that you would not become "sluggish," but "Imitators" of those who—through "Belief" and "Patience"—are "*inheriting*" "*The Promises*."

<sup>13</sup>For, after "*promising*" Abraham, the {*Living*} God "swore an oath" by Himself—since He had nobody greater to "swear an oath" by—<sup>14</sup>saying: "I WILL DEFINITELY '*BLESS*' YOU, AND I WILL CERTAINLY '*MULTIPLY*' YOU!" <sup>15</sup>And so, by being "patient," he "obtained" "*The Promise*." <sup>16</sup>For men "swear an oath" by the greater, and for them "The End" of every "Dispute" is "The Oath"—for "Confirmation."

<sup>17</sup>By which, the {*Living*} God—"deciding" to "show" more "exceedingly" to "*The Heirs*" of "*The Promise*" the "unchangeable" {nature} of "The Decision" He had—"became a Mediator\*" by an "Oath"! <sup>18</sup>So that—through two "unchangeable" {actions} in which it is "impossible" for the {*Living*} God to lie—we who have "taken refuge" to "hold on to" "The Hope" "lying before" us would have a "mighty" "Appeal," <sup>19</sup>which we have as an "Anchor"—both "certain" and "confirmed"—for "The Soul," and {one which} enters behind "The Curtain," <sup>20</sup>where Jesus entered as a "Scout\*" for us, becoming a High Priest "INTO 'THE AGE' ACCORDING TO 'THE ORDER' OF MELCHIZEDEK."

## Excursus—Some Things to Consider

I was born again the summer after I turned twelve. I *received* "*The Promise*" from an itinerant Evangelist who was still "preaching" the simple message of "The Gospel" just as Christ commanded His disciples nearly two thousand years ago. Legitimate Evangelists are few and far between today, but back then there were many who were actively "preaching" enough of "The Truth" for someone to actually be "saved."

During the six years between the summer of 1960 and the summer after I turned eighteen, I went every direction but straight ahead in my relationship with the Lord. More often than not, I found some "good" reason not to attend church services on Sunday night because I knew I would hear "The Gospel" and feel the overwhelming conviction of the Holy Spirit. You tell me: What teenager do you know wants to feel worse about themselves than they already feel? If you do,

bully for you. That certainly was not me. I spent a lot more time trying not to think about God than I spent thinking about Him.

After I graduated from high school, I left home immediately, nostrils flaring, eyes and ears wide open, fully intending to soak up all the sights, sounds, and smells that this world has to offer. In short, I had long since turned my back on God and had no intention of ever setting foot inside a church again. Fortunately for me, God had other plans.

Late in the afternoon of August 17, 1966, I was spraying doors in a housing development in Cerritos, California—and getting high as a kite on lacquer fumes. To tell the truth, "getting" is the wrong tense; I had already "gotten," and I was so thoroughly enjoying the feeling that I was running between houses, not bothering to open windows and doors, just to keep it going. But I was spraying a set of closet doors in an upstairs bedroom of a two-story house when the Lord decided to put an end to my merriment, and He did so in a way that allows plenty of room for skeptics to deny the validity of my calling. That is just fine with me, since I now know those folks are not looking for "The Truth"; they are looking for any reason not to believe "The Truth." So let me give them more reasons than they will ever need and provide a bit of insight to those who might honestly want to know who I am and why I am doing what I am doing.

For some reason I have never been able to understand, on that day in August, I suddenly laid down the spray gun I had been using and started to go back downstairs. As soon as I reached the top of the stairs, however, my body went completely rigid, and I found myself totally paralyzed. That's when a vision appeared right in front of me, between me and the ceiling of the stairway. Yet, in a way I have never been able to understand, what I saw in the vision seemed to be far beyond the ceiling of the stairway.

In the vision, a human figure clothed in white was standing just to the right of a golden throne on which a brilliant light was "sitting." The figure was turned away from the throne, and His face was hidden in shadow. So all I actually saw was the form of a figure in white, a throne, and a sphere of light "sitting" on the seat of the throne. But what I could or couldn't see in the vision was the least of my worries at that moment. I was paralyzed; yet some unseen force began forcing my arms to rise up over my head, making me assume

the “holy-roller” position of praising God. That was not exactly what I had in mind at the time, and I was stubbornly resisting that completely unacceptable imposition on my “free will.”

But when I started resisting my arms moving upward is when things became extremely unpleasant. I suddenly felt a burning sensation come welling up out of the pit of my stomach and rolling out of my mouth. When the burning finally hit my lips, I could hear myself saying, “Called for the Lord and God Almighty.” Now I had three problems to contend with: I wanted to run, but I couldn’t move; I didn’t want my arms raised up over my head, but I couldn’t stop them; and I certainly didn’t want to say what I was saying, but I couldn’t help it. I realize now that God was just dealing with me as a parent might deal with a child who is stubbornly trying to step out in front of an on-coming car. In my case, I had already submitted to the Lord when I was twelve, and He had graciously allowed me to be born again as a “Child of God.” Although I had long since gone back on the commitment I made at that time, He was letting me know—in no uncertain terms—that my decision to go my own “way” was not going to stand.

I was furiously fighting to do what I wanted to do rather than what I was being forced to do; but I quickly realized I had another problem: The more I struggled, the more the sound of the words coming out of my mouth increased in volume. That added embarrassment to the mix. I knew there were at least three fellows standing right outside the house, right by the paint truck. I also knew that if they heard me, they would undoubtedly think I had gone stark, raving mad—which is precisely the same thought that has already occurred to all the skeptics who read this. But what do they know? Skeptics and skepticism have been the bane of every major advancement in knowledge since the beginning. If such people had any rational capabilities at all, they would stop to think before dismissing things they cannot understand.

When I realized God would settle for nothing less than total submission, I gave up my defiant stubbornness and shouted as loudly as I could, “Called for the Lord and God Almighty.” As soon as I did that, the vision vanished, the paralysis subsided, and I stood there, totally dumbfounded, with my arms raised in praise to God and absolutely no insight at all into what

God wanted of me. I only knew I had been “Called for the Lord and God Almighty.”

Three years later, in the first week of October 1969, I was once again stubbornly fighting to do what I wanted to do. (Stubbornness is an essential part of my character, after all.) An agent of the United States government, which is undeniably the most caring in the world, had somehow—with full knowledge of the fact that I most likely had malaria—allowed me to cashier out of the military six weeks earlier without telling me why I should accept the further testing he recommended. I felt fine when I left the military, but at 8 o’clock that brisk fall morning, I was flat on my back in bed, shivering uncontrollably with a 105 degree fever.

I had just gotten back into bed around 8:15—after taking a very cold shower to try to bring down my temperature—and I was drifting off to sleep when I “heard” a “voice” speaking to me. The “voice” I “heard” was not an audible voice. It was more a subconscious thought that I could understand without actually being aware of the words being used to communicate. Nevertheless, the “voice” told me I would be a famous preacher like Billy Graham and influence people around the world. That got me excited. I finally knew why God had called me! But then the “voice” said something I knew to be a lie. That’s when I said, “Get away from me, Satan!”

As soon as I rejected what the “voice” said, I saw a large open book appear in front of me. A man dressed in a white robe came walking down diagonally over the pages of the book. He extended his arms, inviting me to join him on the book. That’s when I saw myself get up and walk up onto the book, which I had realized was the Bible as soon as he started talking. For the next thirty minutes or more, I watched as the person took me back and forth through the pages of the book, explaining how one passage related to another. The more he explained, the more excited I became. But when the “hallucination” was over, I could not remember a single word he had said to me. So, more than three years after God called me, I still had no idea what He wanted me to do.

Four and a half years later—after I had acquired a Bachelor of Arts degree in Classical Greek, and while I was working to complete the requirements for a Master of Arts in Biblical Hebrew—I had an experience that gave me a bit of insight into what God had called me to do. Little did I know at the time, it would be



more than thirty-five years later before I would finally understand the full scope of my calling. But if I had known then what I know now, I might not be where I am now; so all is for the best.

When the winter trimester ended in the spring of 1974, I had completed all of the requirements for the Master of Arts degree in Biblical Hebrew except for writing a thesis, but I was planning to continue working to complete the requirements for the Master of Divinity degree rather than taking the Master of Arts degree. That's when the professor in charge of Old Testament studies offered me a job teaching Hebrew to incoming graduate students the following academic year (1974-75)—if I would obtain the Master of Arts degree in 1974. By the time he informed me of that opportunity, I had just over a month to write a thesis and turn in a draft copy. No problem. Nobody ever said it had to be a magnum opus. As I recall, all I had to do was turn it in and get it past a thesis committee. If you have ever read many of the Master's theses turned in by theological students (as I have), you already know writing one is little more than a walk in the park.

I started writing as soon as I left the professor's office. I already knew Ezekiel quotes Leviticus 26 and Jeremiah quotes Deuteronomy 28-29 when they speak concerning the New Covenant. So all I had to do was show they had done that and come up with a theory as to why. As it turned out, the most difficult part of completing the final draft of my thesis was getting a perfect copy (with absolutely no corrections) to turn in to the committee. That was back in the days when typewriters were the only solution, and typing perfectly is a whole lot more difficult than it might seem.

During the first part of March 1974, I spent three weeks doing in fact what I had seen myself doing on the pages of a Bible in October 1969. I bought a Hebrew concordance and went back and forth through the Hebrew Scriptures, tracking the key words found in Leviticus 26 and Deuteronomy 28-29 to see what Jeremiah and Ezekiel had said when they used those words. The more I worked, the more I realized that was precisely what God had called me to do; and the longer I worked, the more excited I became. I knew I was on the trail of something terrific. But I certainly didn't know at the time how long it would be before I would finally be allowed to fulfill my calling.

By the last week of April, I had everything but the conclusion written. I could see that Jeremiah and

Ezekiel were both saying the New Covenant, in contrast to the Old Covenant, would be ratified with the individual members of Israel rather than with "all Israel"—*Corporate Israel*. But I simply could not see how that information provided the link between the Old Testament and the New Testament. I was beginning to think I would have to give up my "walk in the park" and accept defeat. Then, just a few days before the deadline for turning in the thesis, I woke up wide awake at precisely 3 o'clock one morning with the solution to my problem floating around in my head as clear as could possibly be: *Jesus Christ was Israel!*

As soon as I woke up, I went downstairs and started writing. I submitted my thesis on time and "taught" Hebrew the following year just as I had planned. I say "taught" because there are approximately twenty people somewhere who know just how miserably I failed at my first attempt at teaching. Some would say I haven't improved all that much over the years since, but I leave that for God to judge. He called me, so why should I care what others think? He must have a purpose even in my shortcomings. But enough about that.

If you have read *Not All Israel Is Israel*, you have already seen the results of the research I did over the span of four weeks in March 1974. If you haven't read that book, you probably don't have a clue as to what I have already explained in these pages. The only question I have for you is this: Why are you still reading?

Over the years since April 1974, I have gradually been able to understand other key bits of information as the seven seals have been removed from the Hebrew Scriptures. That information has allowed me to gain even more insight into the Truth that lies hidden in the Hebrew Scriptures. But I have never had a time when I could track words back and forth in the Bible and confidently say I had gained any better understanding of the overall message. For example, over spring break in 1975, I spent a couple of days doing research in the library at Bucknell University in Lewisburg, Pennsylvania (although I think it was just a college back then). The results of those two days of study found their way into the article "Did Jesus Leave a Will?" (*The Voice of Elijah*®, July 1991).

Then, in 1981, I once again began trying to track words back and forth through the Scriptures. But I had absolutely no idea where to begin, so I eventually had to admit I could not do anything productive until the Lord was ready. All I could do was read the text and try

to produce a translation I could use for myself. As I did that, I continually gained insight into what the text was *talking about*, but I could never say I actually understood what the authors *meant* by what they said. That all began to change in January 2010, which is why I am explaining these things for you at this time.

As I explained at the beginning of this article and as many of you already know, in the July 2008 issue of *The Voice of Elijah*® I began publishing my translation of the letters that Paul wrote to the various churches. Along with those translations, I have been including an explanation of keywords and phrases to help you understand what Paul was *talking about*. But in January 2010, I began looking for public domain software that would allow the Monthly Contributors to *The Voice of Elijah*® to access a digital copy of my translation of the entire New Testament. That is when I “stumbled onto” *theWord*® software. At the time, I was seriously considering using other software, but when I saw what *theWord*® would allow me to do, I knew it was precisely what I was looking for. Over the months since, I have become even more convinced of that.

As soon as I started using *theWord*®, I realized I could do my research hundreds of times more quickly than I had ever been able to over the thirty years previously. Things that took me hours to do before now took only a few minutes. That is when I started trying to “standardize” my translation of the text. By “standardize,” I *mean* finding one English word or phrase that I could use to translate every instance of a Greek word or phrase and not use that word or phrase to translate any other Greek word or phrase. As ludicrous as it may seem, that has never been done before; and I seriously doubt it could have been done before the invention of computers.

The Truth is, “standardizing” a translation of any work ain’t all that easy; and working through every one of the nearly 5700 words in the New Testament is obviously going to gobble up my time like crazy. But the reward inherent in the task is simply amazing. As I rework what I have already translated, I find little gems of insight popping out of the text all the time. But the more words I “standardize,” the more I can see how amateurish all the extant translations actually are. The reason theologians feel the need to “do their exegesis” is because, not only do they have no idea what the text is *talking about*, they also, in most cases, don’t know the basic *meaning* of the words. Consequently, all

they have been doing is rearranging the chairs on the Titanic—following the lead of whatever “penguin” they decide has more to offer.

The difference in *meaning* that exists between the Greek words *hapax*, *ephapax*, and *pote* are a good example of the fine distinctions I am trying to make between words in order to clarify the *meaning* of the text for the reader. In three passages, the biblical text clearly shows the *meaning* of *hapax* is “one time”:

*“Five times\*,” from Jews, I “received” forty, save one. I was beaten with a rod “three times,” “stoned” “one time,” shipwrecked “three times,” spent a day and a night in “The Deep.”*

(2 Corinthians 11:24–25) —my interim translation

*Because even in Thessalonica you sent “one time” or “two times” for “The Need” I have.*

(Philippians 4:16) —my interim translation

*Therefore, we wanted to come to you—I, Paul, “one time” or “two times”—and “The Satan” prevented us.*

(1 Thessalonians 2:18) —my interim translation

As you can see, the “readability factor” in my translation of those verses is not all that high. I could have used the English words *once* and *twice* to make the text more readable, or I could have said “one or two times” in the last two instances. But making the text more readable is not my objective. My objective is to produce a translation that will allow the English reader to see the original text and take on the Greek mind-set that resides there. (You know, “RESTORE ‘THE HEART’ OF FATHERS TO THEIR SONS AND ‘THE HEART’ OF SONS TO ‘THE FATHERS’ THEY HAVE.”) I can’t do that if I let the English language dictate how the text should read. But enough about that.

My point is, the English term *once* does not always *mean* “one time.” It can also *mean* “at one time.” The following passages demonstrate how the *meaning* and emphasis of the biblical text is obscured when a translator is ignorant of the fact that the Greek word *hapax* always *means* “one time” and does not carry the additional connotation of “at one time” that the English term *once* does:

*For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made*

partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, and {then} have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God, and put Him to open shame.  
(Hebrews 6:4–6) —NASB

Now when these things have been thus prepared, the priests are continually entering the outer tabernacle, performing the divine worship, but into the second only the high priest {enters}, **once** a year, not without {taking} blood, which he offers for himself and for the sins of the people committed in ignorance.  
(Hebrews 9:6–7) —NASB

Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these. For Christ did not enter a holy place made with hands, a {mere} copy of the true one, but into heaven itself, now to appear in the presence of God for us; nor was it that He should offer Himself often, as the high priest enters the holy place year by year with blood not his own. Otherwise, He would have needed to suffer often since the foundation of the world; but now **once** at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself. And inasmuch as it is appointed for men to die **once** and after this {comes} judgment, so Christ also, having been offered **once** to bear the sins of many, shall appear a second time for salvation without {reference to} sin, to those who eagerly await Him. For the Law, since it has {only} a shadow of the good things to come {and} not the very form of things, can never by the same sacrifices year by year, which they offer continually, make perfect those who draw near. Otherwise, would they not have ceased to be offered, because the worshipers, having **once** been cleansed, would no longer have had consciousness of sins?  
(Hebrews 9:23–10:2) —NASB

See to it that you do not refuse Him who is speaking. For if those did not escape when they refused him who warned {them} on earth, much less {shall} we {escape} who turn away from Him who {warns} from heaven. And His voice shook the earth then, but now He has promised, saying, “YET **ONCE MORE** I WILL SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN.” And this {expression}, “Yet **once more**,” denotes the removing of those things which can be shaken, as of created things, in order that those things

which cannot be shaken may remain.  
(Hebrews 12:25–27) —NASB

For Christ also died for sins **once for all**, {the} just for {the} unjust, in order that He might bring us to God, having been put to death in the flesh, but made alive in the spirit.  
(1 Peter 3:18) —NASB

Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was **once for all** delivered to the saints. For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ. Now I desire to remind you, though you know all things **once for all**, that the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe.  
(Jude 1:3–5) —NASB

In each and every one of those passages, the writer uses the term *hapax* to emphasize the fact that the things he mentions happened, or will happen “one time.” His meaning is not “at one time” or “once more,” and it is certainly not “once for all.” In that instance, the translator is carrying over an even more atrocious translation from the way the Greek word *ephapax* has been translated in the following passages:

For the death that He died, He died to sin, **once for all**; but the life that He lives, He lives to God.  
(Romans 6:10) —NASB

For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; who does not need daily, like those high priests, to offer up sacrifices, first for His own sins, and then for the {sins} of the people, because this He did **once for all** when He offered up Himself.  
(Hebrews 7:26–27) —NASB

But when Christ appeared {as} a high priest of the good things to come, {He entered} through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; and not through the blood of goats and calves, but through His own blood, He entered



the holy place *once for all*, having obtained eternal redemption.

(Hebrews 9:11–12) —NASB

By this will we have been sanctified through the offering of the body of Jesus Christ *once for all*.

(Hebrews 10:10) —NASB

In every one of those passages, “once for all” completely obscures the point of what the writer is saying. The Greek adverb *ephapax* is a compound word formed by the combination of the Greek preposition *epi* with the Greek adverb *hapax*. *Epi* means “on,” and *hapax* means “one time.” Taken together, they mean “on one time”—that is, “only one time.” As I will show you in the next issue of this newsletter, that is precisely the point the writer of the Book of Hebrews is making. Jesus Christ is a High Priest Who needed to take His blood into the Holy of Holies “only one time.”

Now let me show you how *pote*, the other Greek word I mentioned, has been translated. In contrast to *hapax*, *pote* carries essentially the same meaning as the English term *once*. That is, it is used in both the sense of “one time” as well as “at one time.” The passages below show you all the ways other than “once” that *pote* has been translated in the New American Standard Bible—which is, in spite of its many shortcomings, still the best study Bible available today. In each case, the translation “once” would fit the context just as well. That is because “once” is precisely what the Greek word *pote* means. And all you have to do to make a readable translation with *once* is rearrange the words a bit:

They brought to the Pharisees him who was *formerly* blind.

(John 9:13) —NASB

For God, whom I serve in my spirit in the {preaching of the} gospel of His Son, is my witness {as to} how *unceasingly* I make mention of you, always in my prayers making request, if perhaps now *at last* by the will of God I may succeed in coming to you.

(Romans 1:9–10) —NASB

Who *at any time* serves as a soldier at his own expense? Who plants a vineyard, and does not eat the fruit of it? Or who tends a flock and does not use the milk of the flock?

(1 Corinthians 9:7) —NASB

For you have heard of my *former* manner of life in Judaism, how I used to persecute the church of God beyond measure, and tried to destroy it.

(Galatians 1:13) —NASB

So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; for no one *ever* hated his own flesh, but nourishes and cherishes it, just as Christ also {does} the church, because we are members of His body.

(Ephesians 5:28–30) —NASB

For to which of the angels did He *ever* say,

“THOU ART MY SON,

TODAY I HAVE BEGOTTEN THEE”?

And again,

“I WILL BE A FATHER TO HIM

AND HE SHALL BE A SON TO ME”?

(Hebrews 1:5) —NASB

For in this way *in former times* the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands.

(1 Peter 3:5) —NASB

Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will *never* stumble; for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.

(2 Peter 1:10–11) —NASB

There is one overriding reason why translators have difficulty translating the Scriptures into modern languages. That is because they are trying to “shoe-horn” the ancient categories of thought found in the Greek and Hebrew language into modern categories of thought. To put it bluntly, that is never going to happen. They would do just as well to shut up their lexicons and go fishing, because every time they impose their own categories of thought on the biblical text, they completely obscure the *parabolic imagery* the Prophets and Apostles had in mind when they wrote. Let me give you an example of what I mean.

The two Greek words that are routinely translated “new” in the New Testament are *kainos* and *neos*. Both *kainos* and *neos* are the opposite of *palaios* (“old”). The difference between the two terms exists in the fact that

*kainos* is used to refer to things, *neos* can be used to refer to either things or people. *Kainos* only means “new,” but *neos* also carries the additional nuance of something “new” that is “aging.” Therefore, in order to “standardize” my translation, I always translate *kainos* as “new,” and *neos* as “young.” That doesn’t always produce the most readable translation, but being able to see the difference in the meaning of the two terms allows the English reader additional insight into the mind-set that informs the biblical text. For example, here is the New American Standard Bible translation of something Jesus said:

*Then the disciples of John came to Him, saying, “Why do we and the Pharisees fast, but Your disciples do not fast?” And Jesus said to them, “The attendants of the bridegroom cannot mourn as long as the bridegroom is with them, can they? But the days will come when the bridegroom is taken away from them, and then they will fast. But no one puts a patch of unshrunk cloth on an old garment; for the patch pulls away from the garment, and a worse tear results. Nor do {men} put new wine into old wineskins; otherwise the wineskins burst, and the wine pours out, and the wineskins are ruined; but they put new wine into fresh wineskins, and both are preserved.”*  
(Matthew 9:14–17) —NASB

This is my translation of that passage:

*Then “The Disciples” of John come to Him, saying, “Why do we and the Pharisees ‘fast,’ but ‘The Disciples’ You have do not ‘fast’?” And Jesus said to them: “‘The Sons’ of ‘The Wedding Hall’ are not able to ‘mourn’ as long as ‘The Bridegroom’ is with them. But days will come when ‘The Bridegroom’ will be ‘taken away’ from them, and then they will ‘fast.’ But nobody puts a ‘Patch’ of ‘unshrunk’ ‘Cloth’ on an ‘old’ ‘Overgarment,’ for it takes away ‘The Fullness’ He has, and a ‘Division’ becomes ‘worse.’ Neither do they put ‘young’ ‘Wine’ into ‘old’ ‘Wineskins’; otherwise ‘The Wineskins’ are torn, and ‘The Wine’ ‘pours out,’ and ‘The Wineskins’ are destroyed. But they put ‘young’ ‘Wine’ into ‘new’ ‘Wineskins,’ and ‘both’ are ‘protected.’”*  
(Matthew 9:14–17) —my interim translation

My point in using the English term *young* instead of *new* is to point out the fact that in the ancient mind-set, the wine was “young” simply because it had not

yet “aged.” So my translation may not be the most readable in English, but it is not meant to be. It is intended to allow you access to the mind-set of the Greeks by retaining the *parabolic imagery* the Apostles and Prophets had in mind, rather than giving in to the modern mind-set. Mark’s account of what Jesus said is more or less the same as Matthew’s, and again the New American Standard Bible translation has “new” for *neos* and “fresh” for *kainos*:

*And John’s disciples and the Pharisees were fasting; and they came and said to Him, “Why do John’s disciples and the disciples of the Pharisees fast, but Your disciples do not fast?” And Jesus said to them, “While the bridegroom is with them, the attendants of the bridegroom do not fast, do they? So long as they have the bridegroom with them, they cannot fast. But the days will come when the bridegroom is taken away from them, and then they will fast in that day. No one sews a patch of unshrunk cloth on an old garment; otherwise the patch pulls away from it, the new from the old, and a worse tear results. And no one puts new wine into old wineskins; otherwise the wine will burst the skins, and the wine is lost, and the skins {as well;} but {one puts} new wine into fresh wineskins.”*  
(Mark 2:18–22) —NASB

Here is my current translation of that passage:

*And “The Disciples” of John and the Pharisees were “fasting.” And they come and say to Him, “Why do ‘The Disciples’ of John and ‘The Disciples’ of the Pharisees ‘fast,’ but ‘The Disciples’ You have do not ‘fast’?” And Jesus said to to them: “‘The Sons’ of ‘The Wedding Hall’—in which ‘The Bridegroom’ is with them—are not able to ‘fast.’ As long a time as they have ‘The Bridegroom’ with them, they are not able to ‘fast.’ But days will come when ‘The Bridegroom’ will be ‘taken away’ from them, and then they will ‘fast’—in that day. Nobody ‘sews’ a ‘Patch’ of ‘unshrunk’ ‘Cloth’ on an ‘old’ ‘Overgarment’; otherwise, it ‘takes away’ ‘The Fullness’ from Him—‘The “new” {Patch}’ from ‘The “old” {Overgarment}’—and a ‘Division’ becomes ‘worse.’ And nobody puts ‘young’ ‘Wine’ into ‘old’ ‘Wineskins’; otherwise, ‘The Wine’ tears ‘The Wineskins’ and ‘The Wine’ is destroyed, as well as ‘The Wineskins.’ But ‘young’ ‘Wine’ {is put} into ‘new’ ‘Wineskins.’”*  
(Mark 2:18–22) —my interim translation

Both Matthew and Mark provide essentially the same account of what Jesus said. But Luke takes the time to explain a bit more about what Jesus *meant* by what He said. Here is the New American Standard Bible translation of Luke's account:

*And they said to Him, "The disciples of John often fast and offer prayers; the {disciples} of the Pharisees also do the same; but Yours eat and drink." And Jesus said to them, "You cannot make the attendants of the bridegroom fast while the bridegroom is with them, can you? But {the} days will come; and when the bridegroom is taken away from them, then they will fast in those days." And He was also telling them a parable: "No one tears a piece from a **new** garment and puts it on an old garment; otherwise he will both tear the **new**, and the piece from the **new** will not match the old. And no one puts **new** wine into old wineskins; otherwise the **new** wine will burst the skins, and it will be spilled out, and the skins will be ruined. But **new** wine must be put into **fresh** wineskins. And no one, after drinking old {wine} wishes for new; for he says, 'The old is good {enough}.'"*

(Luke 5:33–39)—NASB

That translation obscures the *meaning* of the *parabolic statements* that Jesus made concerning the two kinds of "garments" and the two kinds of "wine" and "wineskins." Unfortunately, because the translator did not understand the function of a parable, he glosses over several important facts that are hidden in the text—not the least of which is the fact that Luke is not quoting what Jesus said. Luke is restating what Jesus said; and in so doing, he sheds new light on the accounts that Matthew and Mark provide. Here is my translation of the passage in Luke:

*Then they said to Him: "'The Disciples' of John 'fast' 'frequently' and make 'Petitions'; and 'likewise' 'The {Disciples}' of the Pharisees. But 'The {Disciples}' You have are eating and drinking." But Jesus said to them: "You will not be able to make 'The Sons' of 'The Wedding Hall' 'fast'—in that which 'The Bridegroom' is with them. But days will come when even 'The Bridegroom' will be 'taken away' from them. Then, in those days, they will 'fast.'" And He was also telling them a "Comparison"—that: (1) Nobody puts a "Patch" "divided" from a "**new**" "Overgarment" on an "old" "Overgarment"; otherwise, even "The '**new**' {Overgarment}" will be "divided," and*

*"The Patch"—the one from "The '**new**' {Overgarment}"—will not "agree" with "The 'old' {Overgarment}." And (2) Nobody puts "**young**" "Wine" into "old" "Wineskins"; otherwise, "The Wine"—"The '**young**' {Wine}"—bursts "The Wineskins" and will be "poured out," and "The Wineskins" will be destroyed. But one must put "**young**" "Wine" into "**new**" "Wineskins." And (3) Nobody who is drinking "old" wants "**young**," for he says "old" is "benevolent."*

(Luke 5:33–39)—my interim translation

Anyone with half a brain and at least one eye open should already know Jesus is using the *parabolic images* of "Food," two types of "Overgarments," and two kinds of "Wine" and "Wineskins" to depict something completely other than *literal* food, drink, and clothing—and He is. He is using those *parabolic images* to refer to the loss of *The Apostolic Teaching*—that is, the time when "The Bridegroom" will be "taken away" through the stupid speculation of know-nothing Pretenders. But the real key to understanding what Jesus had in mind resides in the unique use of four words that can be gleaned from the three passages. Those words reveal that Jesus was *talking about* the "schisms" that arose in the Church after egotistical dimwits started doing "speculative theology." Here are the four words you need to focus on:

*Fullness*

*Division*

*divide*

*agree*

The Greek noun that I translate "Fullness" can refer to the contents of any container that is "full" of something. However, what Jesus had in mind when He said "The Fullness" is "The Fullness" that Paul mentions in these passages:

*In Whom also you—having heard "The Word" of "The Truth," that is, "The Gospel" of "The Salvation" you have, (in Whom also you)—having believed, were "sealed" by "The Holy Spirit" of "The Promise," which is a "Pledge" of "The Inheritance" we have, for "The Complete Liberation" of "The Property"—for "The Praise" of "The Glory" He has. Because of this, I also—having heard about: (1) "The Belief" in the Lord Jesus which is among you, and (2) "The Love" for all "The Holy Ones"—do not*



cease: (1) "giving thanks," (2) "making mention" concerning you in "The Prayers" I have, that the {Living} God of "The Lord" we have, Jesus "Anointed," "The Father" of "The Glory," would give you a "Spirit" of "Wisdom" and "Revelation" in "Full Knowledge" of Him—the eyes of "The Heart" you have having been "provided light" for you to see: (1) what is "The Hope" of "The Calling" He has, (2) what is "The Wealth" of "The Glory" of **"The Inheritance"** He has "in" "The Holy Ones," and (3) what is "The 'immeasurable' Greatness" of "The Power" He has for us—those who believe in agreement with "The In-working" of "The Strength" of "The Might" He has, the one He has "worked" in "The Anointed {One}," (1) having "awakened" Him from "Dead Ones," and (2) having seated Him at His right hand among "The Heavenly Beings," high above every "Beginning" and "Authority" and "Power" and "Lordship" and every "Name" given, not only in "The Age"—this one—but also in the one coming; and (3) He "subjected" everything under His feet, and (4) **He made Him "Head" over all "The Ekklesia," which is "The Body" He has, "The Fullness" of the One Who "fills" "The All" in all!**

(Ephesians 1:13–23) —my interim translation

For this "Favor," I bend my knees before the Father—from Whom every "Lineage," in "Heavens" and on "Earth," is being "named"—(1) so that, in accordance with "The Wealth" of "The Glory" He has, He might give you "Power" to be "strengthened" in "The Man" "within" through "The Spirit" He has; "The Anointing" "dwelling"—through "The Belief"—in "The Hearts" you have, being "rooted" and "founded" in "Love"; (2) **so that you might be able to "comprehend"—with all "The Holy Ones"—{the One} Who is the breadth, length, height, and depth, and to "know" "The 'immeasurable' Love" of "The Knowledge" of "The Anointing"; {and} (3) so that you might be "filled" to all "The Fullness" of the {Living} God.**

(Ephesians 3:14–19) —my interim translation

But the "He ascended," what is {it} except that He also descended into "The 'lower\*' Parts" of "The Earth"? The One Who Himself descended is also the One Who ascended high above all "The Heavens," (1) so that He might "fill" "The All," and He gave: (a) those who are Apostles, and (b) those who are Prophets, (c) those who "proclaim 'The Gospel,'" and (d) those who are Shepherds and "Teachers":

(i) for "The Equipping" of "The Holy Ones" for a "Work" of "Serving," (ii) for a "Building" of "The Body" of "The Anointed {One}": **until we, "The All," attain: (a) to "The Unity" of "The Belief" and "The Full Knowledge" of "The Son" of the {Living} God, (b) to a "Complete Man," (c) to "The Measure" of "The Maturity" of "The Fullness" of "The Anointing," (2) so that we are no longer "Toddlers," being: (a) tossed about by "Waves" and (b) carried here and there by every "Wind" of "The Teaching"—by "The Trickery" of "The Men" in "Craftiness" with regard to "The Tactic" of "The Deception."**

(Ephesians 4:9–14) —my interim translation

And He is "The Head" of "The Body"—"The **Ekklesia.**" The One Who is a "Beginning"—a Firstborn from "The Dead Ones"—so that He would come to hold first place in "All." **Because "All" of "The Fullness" was delighted to dwell in Him.**

(Colossians 1:18–19) —my interim translation

See to {it} that no one is preying on you through philosophy and futile "Deception" in agreement with "The Oral Tradition" of "The Men"—{that is,} in agreement with "The Elementary Beliefs" of "The World"—and not in agreement with an "Anointing." **Because in Him all "The Fullness" of "The Divine Nature" dwells in bodily form.**

(Colossians 2:8–9) —my interim translation

The point, in case you missed it, is this: When Jesus said "The Fullness," He had in mind "The Fullness" of "The Truth"—that is, the whole Truth and nothing but "The Truth"—of the *Living Word of God*.

So now we know that the "fasting" that Jesus had in mind was True Believers not being able to "eat" "Food" simply because *The Apostolic Teaching* would no longer be available. But Luke confirms that is what Jesus had in mind when he uses the verb I translated "divide." It is true that verb is used in various passages to refer to the "dividing" of cloth, but it is also used to refer to the "dividing" of people based on their beliefs:

**But "The Multitude" of the city was "divided." There were those with the Jews and those with the Apostles.**

(Acts 14:4) —my interim translation

But Paul, "knowing" that the one "Part" was Sadducees and the other was Pharisees, cried out in "The Sanhedrin," "Brother Males, I am a Pharisee—a son of Pharisees. I am being judged concerning a 'Hope' and 'Resurrection' of 'Dead Ones.'" **And when he said this, a "Standing" of the Pharisees and Sadducees occurred, and "The Multitude" was "divided."** (Acts 23:6–7) —my interim translation

As you can see, the Greek verb that I translate "divide" refers to how a "Division" based on beliefs arises among people. But the Greek noun that refers to just such a "Division" comes from the same root, and that is precisely the term that Matthew and Mark used to describe the "Division" between the fabric of the two "Overgarments" that Luke says cannot "agree":

Therefore, some of "The Throng," having heard these—"The Words"—were saying, "This {One} 'truly' is 'The Prophet'!" Others were saying, "This is 'The Anointed {One}'!" But they were saying: "Surely 'The Anointed {One}' does not come from Galilee. Did 'The Writing' not say that 'The Anointed {One}' comes from 'The Seed' of David, from Bethlehem—where David was?" **Therefore, a "Division" occurred in "The Throng" because of Him.** (John 7:40–43) —my interim translation

Therefore, some of the Pharisees were saying, "This is not 'The Man' from God because He does not 'keep' 'The Sabbath.'" But others were saying, "How is a sinful man able to do such 'Signs'?" **And there was a "Division" among them.** (John 9:16) —my interim translation

But I "make an appeal to" you, "Brothers," for the sake of "The Name" of our "Lord" Jesus "Anointed" that: (1) you all say the same thing, and (2) **there not be "Divisions" among you**, but (3) you be prepared in "The (same) Mind" and "The (same) Opinion." (1 Corinthians 1:10) —my interim translation

For, indeed, first of all, when you gather in an "Ekklesia," I hear **"Divisions" exist among you, and I believe a "Part" {of what I hear}**. For there must be "Sects" among you so that those who are "Approved" are "apparent" among you. (1 Corinthians 11:18–19) —my interim translation

Those examples show you how the Greek noun that I translate as "Division" is used in the New Testament. In case you were wondering, *schisma* is the Greek term that Jesus used to refer to the "Division" in the beliefs inherent in the "old" "Overgarment" and the "new" "Overgarment." You know that term in English as "Schism." I translate it as "Division" because it comes from the same root as the verb I translate as "divide."

Finally, we come to the verb that Luke used when he said the fabric of the two "Overgarments" does not "agree." The English term *symphony* is a transliteration of the root of the verb he used. In Greek, the verb simply means "to agree with." The mind-set is, if two sounds "agree with" each other, they harmonize. If two people believe the same thing, they "agree with" each other. But—get this—the Greeks used the verb with reference to sound, not fabric; and that is precisely why Jesus used it. So don't try to take a "Patch" from your beliefs and put it on "The Overgarment" of *The Apostolic Teaching*, or a "Patch" from *The Apostolic Teaching* and put it on "The Overgarment" of your beliefs. All that will result from you stroking your ego in that way is a "Division" of one sort or the other; and God will attribute your portion of that sad circumstance directly to you—on Judgment Day.

Just a word to the wise: If you are still trying to determine which "Overgarment" Jesus was using to depict *The Apostolic Teaching*, give it up. You have not only missed the point of what He said, you are still trying to understand *parabolic imagery* in *literal* terms. The *parabolic images* that Jesus used speak both *corporately* and *individually*. And they are based on the fact that all of us are what we believe.

When the *parabolic imagery* is applied to *Corporate Israel*, it depicts how the Body of Christ lost *The Apostolic Teaching* as a result of Church leaders mixing "The Truth" of *The Teaching* with the speculation of "Christian" philosophers. That is why Jesus responded with a *parabolic* answer to a question about *literal* fasting. But when the *parabolic imagery* is applied to *individuals*, "The Overgarment" and the one who wears it are one and the same. The point is, you cannot mix "The Truth" with Satan's lies and retain "The Truth." If you mix them, at some point you will find they do not "agree." In the same way, "The Wine" is the content that "The Wineskin" believes. But "The 'young' Wine" is "The Truth," and "The 'new' Wineskin" is an *individual* who has experienced the new birth. ■

Continued from front cover

united man and woman, not of him who separated them. You have erred also in that declaration of Christ, wherein He seems to make a difference between things new and old. You are inflated about the old bottles, and brain-muddled with the new wine; and therefore to the old (that is to say, to the prior) gospel you have sewed on the patch of your new-fangled heresy. I should like to know in what respect the Creator is inconsistent with Himself.

When by Jeremiah He gave this precept, "Break up for yourselves new pastures," does He not turn away from the old state of things? And when by Isaiah He proclaims how "old things were passed away; and, behold, all things, which I am making, are new," does He not advert to a new state of things? We have generally been of opinion that the destination of the former state of things was rather promised by the Creator, and exhibited in reality by Christ, only under the authority of one and the same God, to whom appertain both the old things and the new. For new wine is not put into old bottles, except by one who has the old bottles; nor does anybody put a new piece to an old garment, unless the old garment be forthcoming to him.

That person only does not do a thing when it is not to be done, who has the materials wherewithal to do it if it were to be done. And therefore, since His object in making the comparison was to show that He was separating the new condition of the gospel from the old state of the law, He proved that that from which He was separating His own ought not to have been branded as a separation of things which were alien to each other; for nobody ever unites his own things with things that are alien to them, in order that he may afterwards be able to separate them from the alien things. A separation is possible by help of the conjunction through which it is made.

Tertullian, "Against Marcion," Book iv, Chap. xi, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1885), Vol. 3, pp. 360-361.

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